

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., JANUARY 13, 1921.

NEW SERIES VOLUME XXIII, NUMBER 2

President-elect Harding has a brother who is a Baptist missionary in Assam, Rev. F. M. Harding.

This month more subscriptions fall due than any other month in the year. Be sure to send yours in if you are on this list.

Pastor J. T. Moore has moved to Magee and will preached there two Sundays and give two to Star. Rev. R. M. Boone succeeds him at Wesson.

Methodists will start a training school for boys and girls in Chili on a 4,000 acre farm which they have purchased. Far-seeing mission boards will do well to look to South America.

The new governor of Arkansas has issued a notice that no consideration would be given a pardon petition gotten up or fostered by a pardon attorney or professional politician. That is the only way to keep clean.

We are in receipt of "Points of Emphasis," the vast pocket commentary on the Sunday School lesson for 1921, gotten out by the Sunday School Board, edited by Dr. H. C. Moore. We believe it to be the best of its kind, and it costs 40 cents.

More honors coming our way: Dr. W. W. Keen, who by Harvard University was dubbed "the dean of American surgery," and who was recently given in Belgium an appointment as an officer of the Belgian Order of the Crown, is a Baptist. His home is in Philadelphia.

How slow is the work of recovery in France may be seen in the fact that Lens which had a population of 40,000 before the war has now only 6,000 who have returned and are living in cellars or temporary huts, not one in a permanent residence, for not a wall is standing in the city.

Pastor J. H. Lane of South McComb is in much better health and looks forward to a great year's work in his church and helping other churches. The first Sunday of the New Year he had 220 in Sunday School and splendid congregations morning and night. He rounded out the day's work by marrying two couples.

Pastor J. C. Robinson gives up the church at Canton to accept a call to Ruston, Louisiana. He has done an excellent work at Canton, superintending the building of a beautiful new church and setting all the work forward. We are sorry to lose him from Mississippi but congratulate Louisiana.

Dr. Patterson of Mississippi College is planning for a preachers' institute for a week in April in which he will have Dr. Gambrell from Ft. Worth, Dr. Carver from Louisville and Dr. Denham from New Orleans. Fuller announcement will be made later. Dr. Carter at Clarke College is hoping to make a similar arrangement at Newton.

The Baptists of the South have two of the largest theological seminaries in the world, and 140 other educational institutions. The student body totals more than 20,000. The money value of the buildings and equipment is \$25,000,000. They have fifteen hospitals, sixteen orphans homes, and a tuberculosis sanatorium.

If you pay your cook \$5.00 a week and occasionally throw in an extra quarter of a dollar, she will get more pleasure in receiving that extra 25 cents than in the \$5.00. So if you will give something over and above your subscription to the campaign to a good cause, you will be likely to get more joy out of that extra giving than of all the rest.

A TREMENDOUS TASK.

Mississippi is due to collect during the second year of the 75 Million Campaign, ending April 30th, \$853,897.14, based on our total subscription. Up to January 8th we had collected only \$209,811.88, leaving a balance to be collected in less than four months of \$644,085.26

This is our task. It can be done, but every pastor must do his best; every church must do its best; every Woman's Missionary Society must do its best.

We will continue to take Liberty Bonds at par in payment of pledges.

Please forward all money and bonds to this office promptly when collected. Make checks to R. B. Gunter, Cor. Sec'y.

May the Lord lead us to Victory.

R. B. GUNTER, Cor. Sec'y.

Baptist Convention Board.

Jackson, Miss.

Pastor M. J. Derrick has resigned at Sumrall and has been called to Roxie and other churches nearby.

Tobacco farmers in Kentucky are said to be holding last year's crop and will reduce the acreage this year. So let it be.

Dr. A. B. Rudd, once a missionary of the Southern Baptist Convention in Mexico, now in the employ of Northern Baptists there, says that the Mexican Baptists have launched a mission to the Indians in Mexico.

Northern Baptists have gotten a beautiful calendar for 1921 with artistically made and colored pictures representing their mission work in various lines. It is their New World Movement Calendar, the embodiment of a splendid idea.

The Oskyka church added \$200.00 to the salary of Pastor J. G. Gilmore, put the complete budget on thus enlisting a number of newgivers. The congregations are the largest in years and the prayer meeting well attended.

Northern Baptists have borrowed money and received large contributions from one family and have paid off their obligation of two and a half million to the Inter Church World Movement, and have freed themselves from any further connection with it.

Dr. Henry Alford Porter has been pastor for five years of the Second Church, Atlanta. In that time 910 members have been received, and nearly \$200,000 has been raised for all objects. This church was the largest subscriber in Atlanta to the 75 Million Campaign fund, oversubscribing its quota by \$69,000.

A letter from Brother W. L. McElroy brings the information that the church at Baldwin has secured Rev. B. C. Land as pastor. Giving the church two Sundays in each month. He is now a student in Union University, though Mississippi claims him. The church is preparing to put the Baptist Record in the budget.

Money given by individuals or churches for famine sufferers in China, or in Europe, should be sent promptly to Secretary R. B. Gunter at Jackson, who forwards it promptly. It should go through Dr. Gunter's hands that there may be accurate account kept of what Mississippi is doing, and all the program for the future conducted intelligently. He sends every cent of it promptly to Richmond. This is an emergency situation and is no part of the 75 million campaign.

Mottoes are strange things, sometimes anomalous. For instance the motto of The Cumberland Presbyterian, published in Nashville is, "The Peace, Unity and Harmony of the Church." It represents the people who refused to go into the Union of the Presbyterian churches, undertaken a few years ago. There are more kinds of Presbyterians than almost any church in the world. And yet the Inter-Church Movement originated with a Presbyterian.

The editor gave pastor Mayfield a lively chase to keep up with him. On New Year's day he joined him at Oakland and sped out to Springhill preaching there at night. The next day he preached at Charleston and went back with Brother Mayfield and preached in the afternoon at Springhill. That night we went back and preached at Charleston. The preacher enjoyed it immensely, and the people stood it fine. The pastor says his church will put the Baptist Record in every home. We are going to Charleston again if they let us.



DR. R. B. GUNTER,
New Secretary of Convention Board

Moore's Points for Emphasis, Sunday School Lessons 1921. Price 43 cents postpaid.—Baptist Book Store.

We are rejoiced to hear that Pastor W. H. Morgan has been induced to remain at Leland. His people were not willing for him to leave them and go to Texas.

Quite a number of pastors at our recent State Convention stood up on a proposition promising to put the Baptist Record into the budget of their churches. Some of these have not yet sent in their list. We are looking for them every day.

Dr. R. L. Motley, who has been supplying for the church at Oxford, Mississippi, has accepted an urgent call to Florence, Ala. We regret very much that some Mississippi church did not get in ahead of this good church in Alabama. We can ill afford to lose such men as Brother Motley from our State.

Dr. E. C. Dargan said at our recent State Convention that he had made a practice for about 40 years of reading the Greek New Testament through annually. That has something to do with making his preaching full of the truth of the gospel, juicy and sweet.

From a personal letter from Dr. Gambrill, this extract will be of general interest:

Many brethren engaged to put the Baptist Record into the budget of local church expenses. Don't let this month pass without giving it attention.

Dr. R. A. Kimbrough, enlistment man of the third district has arranged for a ministers' institute at Ripley, Jan. 28-30. All the preachers in the county have been urged to participate.

Apply to Miss M. M. Lackey, Jackson, Mississippi for shipping tag and instructions for sending clothing for European relief. The time for shipment is extended to January fifteenth. Help clothe these sufferers.

Mrs. C. E. Emerson of Hernando, writes: I consider I am one of the old subscribers now. I have been taking the Baptist Record for 35 years and can truly say that it gets better all the time. Sorry to see Dr. Lawrence leave us, but wish for him great success wherever he goes.

Two institutes will be held in the State for colored people, particularly for preachers; one at Jackson College, Jan. 10-21, the other at Natchez College January 31 to February 11. Among the teachers are R. A. Venable, Mr. J. E. Byrd and Mr. Auber J. Wilds.

Our five-year program calls for 15,000 paid-in-advance subscriptions to the Baptist Record by the end of the period. We must gain nearly three thousand during the present year if we reach the goal. We can do it if the pastors will see that the Record is put in the budget and sent to every home. Numbers of churches are doing it this way as shown by the growth of the Baptist Record Honor Roll.

The little town of Hurley, Wisconsin, which defied the prohibition officers two or three months ago and ran open saloons was visited by about fifty officers from Chicago during Christmas week under the orders from Judge Landis, who closed up thirty eight saloons and arrested the men operating them. "The mill of the gods grinds slowly, but it grinds exceeding small."

By the way, a question has been raised whether Lloyd George is a Baptist. We were discussing the Welsh Baptists. He is Welsh, you know. And he said, "They are exactly like your Southern Baptists. They are all straight"; and then said, "I belong to one of the strictest Baptist churches in London." He holds his membership in a Welsh church and frequently speaks in the church.

From Tuskegee Institute the notice is sent out of the number of lynchings in the United States in the past year. There were 61 which is 22 less than the year before. There were 53 negroes and 8 white people. In the South 52 were lynched. We cannot be sure of these figures as we have known negroes to be murdered wholesale in Illinois which so far as we have seen were never mentioned by the Tuskegee people as lynchings.

The Marion County Workers Conference took time by the forelock and held a council on December 30, to prepare for the new year's program. District Enlistment man, W. W. Kyzar, was in charge and Pastor T. L. Holcomb and the Columbia church were hosts. Brother Kyzar outlined a definite plan and objective for the churches, including the highest standard for Sunday School, B. Y. P. U., W. M. U. evangelism, a complete local budget including the Baptist Record, the meeting of all obligation to the 75 Million Campaign. The editor preached to a most attentive congregation at eleven o'clock. Dinner was served in the basement of the church; and the afternoon was given to conferences, one for the men and one for the women. Mrs. R. L. Bunyard, the district superintendent of the W. M. U., was present and conducted a helpful conference for the women. There were at least half of the churches in the county represented with pastors, Watts, Cox and Harper. They all work together beautifully. It was a joy to be with them.

It is said that half of Harvard's 6,000 students are working their way through school in whole or part.

Brother T. W. Wilkinson writes that he will be glad to correspond with any church where a preacher and agricultural demonstrator is wanted. He believes that he has a good plan to offer. His postoffice is Bolatusha, Miss.

The Record is in receipt of the announcement by Rev. and Mrs. B. F. Whitten of Coldwater of the marriage in Memphis, December 30th, of their daughter, Miss Laura Laeta Earl to Mr. Wyatt W. Lipscomb of Albany, Texas. The names of these young people is their sufficient recommendation and we wish them the full measure of the Father's blessing.

The mayor of the largest city in Asia is a Baptist, Mayor Sun of Canton, China. In that province of Kwong Tung the commissioner of Foreign Affairs is a Baptist preacher, Mr. Frank W. Lee, President-elect Harding and Premier Lloyd George are not the only big Baptists it seems.

Jno. Page Jones, son of E. Pendleton Jones, one time pastor at Columbus, and grandson of Dr. Jno. Wm. Jones, of Confederate fame was recently ordained to the ministry and, is attending the Louisville Seminary from which his father and grandfather graduated.

The Baptist Courier of South Carolina on the first of January passed to the new management under Convention ownership. We judge that Dr. Cody remains as editor. We do not know how they could get along without him. He is one of the finest spirits we have known and is doing a notable work in his line. He is the joy and pride of his editorial brethren. May the Courier grow in favor and influence as it amply deserves.

Brother J. W. Hudson of Belmont writes The Record of a statement by Ben. M. Bayard to the effect that Southern Baptists were building a memorial in Washington City to Roger Williams. It seems that some men can swallow whiskey till he can't stand on his feet and guip down Balthazar Hubmaier, but froths at the mouth at the mention of Roger Williams. We don't know much about Roger Williams but he seems to have been a pretty decent sort of fellow. But Baptists are not building a memorial to him in Washington. There is being built a church there called the National Baptist Memorial Church, specially to commemorate the spirit of religious liberty. The Home Board will contribute something towards it. There is a difference of opinion as to whether Roger Williams was a Baptist. We confess we haven't read up on him. But what puzzles us is not whether he was or not, but how to make more Baptists now and keep drunkards out of a Baptist church.

Jesus rejects the worship or adulation of those who do not acknowledge him as God. The rich young ruler came to him, falling at his feet and calling him "good master," but he spelled it with a little m. Nicodemus came to him by night and called him "Teacher" or rabbi. These were intelligent and prominent people. Jesus refuses to consider himself honored by their attention. To the young men he says: "Why callest thou me good. There is none good but God." And after the young man he says: "Why callest thou me mandments, Jesus announces his right to tell him what to do with all his property and demands that he come and follow Him. Thus he assumes supreme authority over not only his property but his person. Jesus will not be advisor or counselor or teacher or friend or Savior until he is made Lord. People of today who think to honor him by calling him the world's greatest patriot, or philanthropist, or prophet, or teacher, or example, or leader, or idealist, or altruist, and yet do not own him as Lord and acknowledge him as God, are simply offering him insult. "He is the Lord of all." He is "God over all blessed for ever."

Thursday, January 13, 1921.

John Buchanan declines a call to Shelbyville, Ky., church at an increase in salary of \$1,500 that he may remain at Finchville until the new church is completed.

Quite a number of fourth-time pastors filed applications with us for attendance on the Mid-Winter School for Pastors at the Baptist Bible Institute, New Orleans. The school opened on the 4th and will continue through the 28th of January.

Secretary R. B. Gunter announces that the Convention Board will receive Liberty Bonds at their face value in payment of pledges to the 75 Million Campaign. But War Savings Stamps cannot be handled as the Board is already in possession of all the government allows. Holders of stamps may have them cashed at the postoffice and send money to the Board.

The conferences of the Marion County Workers discussed the Mid-Winter School for pastors at New Orleans, the 75 Million Campaign pledges, the County S. S. and B. Y. P. U. Convention, the County S. S. Normal. The women's meeting had a roll call of societies, report of Mrs. A. H. Ball, the Associational Superintendent. Message from Mrs. Leithia Lowe of the Bible Institute, address by Mrs. R. L. Bunyard, and an open conference conducted by Mrs. Ella Wheat Williamson.

It is not surprising that Pastor T. L. Holcomb of Columbia, is sought after by other churches, for his heart is in all the Lord's work and his hands are constantly busy. A few hours with him recently showed that his people are with him heart and soul in his undertakings, and he is interested in the work of all the country around. He preaches one Sunday afternoon in each month at the State Industrial School nearby where there are 200 children in eight brick buildings on 3,000 acres of ground. He has a great opportunity and he is measuring up to it.

I notice in a copy of the Record that there is a quotation about Lloyd George, the Baptist Prime Minister's appointing Episcopal clergymen. Dr. Mullins and myself lunched with Lloyd George in the Prime Minister's residence, 10 Downing St., just before leaving London; and at the table I expressed the hope that something would happen in England that would relieve future Baptist Prime Ministers of the burden of making appointments for the Anglican Church. He expressed the great hope that the incongruity in England might pass.

Speaking of "horse sense," the Lord accuses people of having less sense about some things than an ass or a cow, and yet these very animals are sometimes spoken of as the symbols of stupidity. But here is what the Lord says through Isaiah: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." There are two rebukes in this one sentence. The first is that the ox knows to whom he rightfully belongs, recognizes the man's control of him, and works patiently for him. But God's intelligent creatures do not acknowledge their creator or recognize his right to order their lives and control their conduct. This seems more stupid than the ox. Why not acknowledge the truth and act in the light of it? The other rebuke is that man does not even know, or seem to know, what is good for him, where he gets his feed, where to go to get it. "The ass knows his master's crib." He knows where his feed is kept, where it comes from, how to go and get it. The very stupid beasts which we drive show more sense in this matter than many of us. Every cow in the herd, every mule in the drove, knows his stall and goes to it, recognizes the voice and walk of the one who feeds him. But people deny the God who gives them their life, behave as if they were independent of his providence and bounty, rebel at his directions which are for our own good. David says, "I was as a beast before thee." But some of us are not even as the beasts.

Thursday, January 13, 1921.

SERMON SECTION**THE FOURFOLD CORD.**

(By Samuel Judson Porter, Pastor First Baptist Church, Oklahoma City, Okla.)

A certain famous lecturer, on beginning an address to working men, pointed out to them that the opal, when pure and uncut in its native rock, presents the most lovely colors to be found in the world and added that he had placed a piece of rock opal on the table in their workroom, so that they might take it into the sunshine, examine it with a lens and thus test their progress in appreciating beautiful colors by the degree of pleasure they might derive from this experiment. In the same spirit I bring as bright a gem as was ever yielded from the mountain of truth to set in the midst of our work-a-day tasks in the hope that some of its light may fall with comfort and joy into the lives of those who toil in the workshop of the Kingdom.

My theme centers in Christ and the four great aspects of the work which he does for men. These I have likened to four strands which you will find wonderfully and prophetically entwined in First Corinthians 1:30, where it is said that "Christ is made unto us wisdom, and righteousness, and sanctification, and redemption."

The rise of religion in the soul, with all the beatitudes into which it blooms, is not to be explained by anything that lies upon the surface. Into the nature of every man who springs above worldly levels into a sure spiritual experience God himself pours the virtues which first dwelt in Jesus so that the "new creation", of which all who are in Christ are the subjects, is built up of elements which flow from Christ's fullness. He is made unto us wisdom, and righteousness, and sanctification, and redemption. To illustrate the meaning of these four noble words which tell what Christ is for us, let us liken the process, by which the virtue of Christ comes down into the human soul and reappears in various life forms and activities, to a stream which rises in the mountain heights and flowing down is transformed into light to illumine the city streets, becomes a health giving supply to refresh the homes and sweeten the plague-stricken slums, furnishes power for the factories and mills, and at last on its full-breasted current connects the community with the great outside world by bearing out to sea the ships of commerce and the cargoes of life to far-off lands. So does Christ bring to us, and in himself becomes for us the light of wisdom, the cleansing and healthfulness of righteousness, the energizing power in sanctification and at last through redeeming grace equips us for holy service, freedom and immorality. What the stream is to the city, Christ is to our souls.

The salvation which is brought to us and wrought in us touches all that we are, including the intellect, the conscience, the unfolding of character in service, an the entire upbringing into harmony with God of all man's complex relationships and associations. See how this great text covers the sum total of these needs. It first contemplates man as a pupil in school to be taught—he needs the word of enlightening wisdom. Then he is regarded as a culprit under indictment haled into the palace of justice and needing the sentence of acquittal which shall establish him as righteous and give him a new standing. Next he is thought of as a worshipper in the temple, in need of cleansing and consecration. Finally he is dealt with as an exile under cruel oppression and tyranny, waiting for the ransom which will set him free, restore him to citizenship in the soul's true fatherland and to his inheritance in his Father's family. Here is the fourfold cord whose strong strands let us consider separately.

I.***The Great Revelation.***

"Christ is made unto us wisdom." To a man as

THE BAPTIST RECORD**THREE**

a disciple seeking spiritual knowledge the gift of saving wisdom must come through Christ. By worldly wisdom men cannot find out God, neither can they find the way to him. "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of the world?"

"Oh, long and dark the stairs I trod
With stumbling feet to find my God.
Gaining a foothold bit by bit,
Then slipping back and losing it.
Down to the lower step my fall
As though I had not climbed at all.
And while I lay despairing there,
Listen, to a footstep on the stair,
In the same path where I, dismayed,
Faltered and fell and lay afraid.
And lo! when hope had ceased to be,
My God came down the stairs to me."

To us lying wounded in the darkness he came down the stairs bringing the light, "in whom are hid all the treasures of wisdom and knowledge." It is no accident that in the one scene which remains to tell us of the silent years of Jesus' boyhood Luke, early in his gospel narrative presents him "filled with wisdom" sitting in the temple courts, the great school room of the Jewish people, asking and answering questions and arousing astonishment because of his keen understanding. "Wist ye not that I must be about my Father's business?" It was one of the great hours of his career. It was his business to ask and answer questions; and not only in this awakening hour was his own mighty intellect on fire, kindled to a pitch of high activity and moving in the sweet freedom of delight, but he had awakened those drowsy temple occupants and even their dull minds were beginning to scintillate. It is no accident that Matthew's Gospel begins by telling of the brilliant star in the heavens guiding wise men through devious winding ways past kings, temples and priests, till they bow in worship at the feet of him who was Incarnate Wisdom; and this to be followed by the Sermon on the Mount which for its wisdom shines like a sun obscuring all those stars of intellectuality whose flickering lights had shone but feebly through the long night of uncertainty and doubt. And it is not strange that in the opening verses of his Gospel John first calls Jesus the Light, which is the source and essence of wisdom, and then the Word, which is the form and vehicle of wisdom, adding that the Word was made flesh and dwelt as in a tent amongst ourselves and that through his flapping tent folds we saw a strange sweet light streaming and pouring through the slits of our own poor tents, while those who saw the gleam named it "grace and truth." Truth, that is the word! The great word of Plato is the word "idea," and that is purely intellectual. One of the leading words of Solomon is "knowledge," and knowledge is of the mind. But Christ never so much as breathes a whisper of "idea," nor does he linger over the word "knowledge." His word is truth; and truth, born in the intellect, catches the whole character within its grip. "Sanctify them through thy truth, thy word is truth"—truth then has sanctifying power. "The truth shall make you free"—truth then yields power over prejudice and passion and tyranny. At last he says, "I am the truth"—truth is then as broad as man, and as deep and high as personality.

And in the prologue of his Gospel, still speaking of him who is Light and Truth, John goes on to say, "the darkness apprehended it not." The old version says, "comprehended;" the revised says "apprehended." There is help in these two words. Comprehend is a mental word. It means to take hold with the mind; to understand. Apprehend is a physical word. It means to take hold of with the hand. You cannot comprehend Jesus. You may have a fine mind well trained and schooled, but you can not take Jesus in with your mind, simply because there is too much of him to be thus taken in; but you can apprehend him. You can take hold of him—with the hand of your mind, with the hand of your heart, with

the hand of your life, with the hand of your child-like trust, if you are great enough to be like a little child learning the alphabet in school. You can reach and take hold of Jesus, and "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

II.***The Great Atonement.***

"Christ is made unto us righteousness." Here man is considered as fitted by grace through Christ to stand before the bar of divine judgment. As criminals we have need to be put right with God's holy law which by us has been dishonored and broken. Our moral sense must be satisfied as well as our craving for wisdom. Intellectuality cannot repair that which is disordered or replace that which has been destroyed in character; and, however brilliant our speculations or noble our processes of thought, the mind cannot be satisfied apart from the righting of conscience. We need more than the gift of wisdom in our dealings with the all-encircling God who is pressing us on every side and seeking to bring us into conformity with the just laws of heaven. Our salvation tarries until Jesus becomes to us inward righteousness.

Just as there is retribution in nature so God never forgets unatoned-for and unrepented sin, nor will he allow us to forget it for long at a time. So deep is the instinctive need of the human heart to be right with law that many a culprit is forced by the inward urge of his own conscience to confess his guilt. It is said that in one of the lands of the East more than half the crimes committed are confessed to the judges, and that too in a race where conscience is not thought to be abnormally active. To be without righteousness is the most pitiful and tragic poverty that a man can have. Till put right with God's law, we are like escaped convicts hiding in mountain wilds, prowling like stealthy beasts, living a hunted life, always ready to start at the imagined approach of the pursuers, even when no trace of their presence can be seen. God's judgment bar is co-extensive with our lives, wider than the earth, high as heaven, deep as the sea, immense as the everlasting ages, and always we are confronting the living law we have defied. The obligation covers all of life and there is no escape from its ever tightening meshes. Of this direful default every man is keenly sensible into whose soul a single gleam of the divine wisdom has entered. How can it be met? Can we be put right with this all-encircling sleepless law? Only through him "who has been made sin for us that we might be made the righteousness of God in him." He speaks for us and in us as we stand at the judgment-bar of the Most High pleading his sacrifice as the ground of our complete forgiveness. He makes himself our sponsor, engaging to impart the life and power of his own righteousness, so that through his inward help we come to love righteousness and hate iniquity after his own divine pattern. So deep and thorough is this change that it is called "a new creation." He is our New Creator who makes us over again by his redeeming hand and joins us to his own sin-destroying life.

And not only does Christ effect a new standing for us in the temple of divine justice, he works a blessed change within us setting the conscience free from pain and bringing to it healing and unbroken rest. As no sense or organ of the physical life can reach its right development if tortured or distressed, so the diseased, self-tormenting moral sense must be healed before a man can rise to the full measure of his own capacity and perform his mission. To sound the note of alarm and compel us to halt when danger threatens is not the only function of the nervous system. It is also the medium through which all of the gladness and sweetness and joy of the outward world conveys itself to us and adds to our delight in living. And conscience is meant, not only to admonish us when we go astray, but to minister the sweet blessedness of God to our spirits. The purest joy a soul can know is that which is distilled through a healed and approving conscience, and it is only when the haust of the conscience is healed by the cross of Christ that the conscience is perfected and the

(Continued on page six)

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When your subscription expires unless you send in your renewal your name will be dropped from the list. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

A QUIZZICAL QUIZZER.

It sometimes happens that in a given church there is a greater diversity of opinions than there is a diversity of gifts. This tends to get things in a muddle in the church. Sometimes there is a greater disposition to lead than there is gift of leadership. This results in conflicting claims in a church. We know of no exhortation more needed in some of our churches than that of Paul in his letter to the Ephesians (4:1) to "walk worthily of the gospel in all lowliness and meekness, forbearing one another in love." This applied faithfully would answer some of the "doctrinal" difficulties which people encounter. They are more of the personal than doctrinal.

We have recently received a list of questions which we are asked to answer through the Record and we do so without any assurance of giving satisfaction and with but little of giving real help, but we answer according to the grace given us. The list of questions closes with the request that we explain 1 Tim. 2:11-12, which reads: "Let a woman learn in quietness in all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness."

We judge here that the questioner's desire is not to tell him or her what the Scripture means, for that is as plain as the ears on a mule's head, and we do not know how to put it into any plainer or simpler language. What is probably desired, if the questioner is a man in trouble is to get somebody to help enforce the teaching of the Scripture, not to explain it. If the questioner is a woman rebelling against the teaching of the Scripture, the desire is not to have it explained, but to have it explained away. This writer is not practiced nor gifted in explaining away the Scripture and has no ecclesiastical sanction nor corporal punishment with which to enforce it. Hence he is unable to help. All we can say is that it means just what it says in all climes and in all times.

One question asked is whether, in case the deacons do not or cannot perform their duties, the pastor should do it for them, or the women should do it for them. Now we believe that the Lord will give anybody common sense to know what to do if they want it and ask him. He says, "If any man lack wisdom, let him ask of God, and it shall be given him." Another scripture speaks about praying on this wise: "Lifting up holy hands without wrath or doubting." The trouble with so many of us is that we lift up unholly hands with wrath and doubting. We get irritated about what goes on in the church and are in no condition to pray. If we pray at all about matters that are troubling us we are impatient and irritable and out of humor. There is a song about praying which says:

"Take time to be holy, Be calm in thy soul,
 Each thought and each motive beneath his control."

The will of God will never be reflected on troubled waters. The wrath of man worketh not

the righteousness of God. The wisdom that cometh down from above is first pure, that is free from all self seeking, then peaceable, easy to be entreated.

But as to the question: It is neither the pastor's place nor the women's place to do the work of deacons, but to get the deacons to do it. As long as they are deacons they must be held responsible for it. If they won't do it or are permanently sick in bed or incompetent in the head, they ought to be relieved of the office. If there are no men who can do the work of deacons, probably there is no work of deacons to do. But the other members of the church ought to pray the Lord to convert some men. There is no harm in a woman's raising money if there are no men to do it. The pastor may do some work that deacons are supposed to do. They did it before there were any deacons. So there were women who ministered to Jesus' wants before there were any deacons. There is a wide difference between serving and "teaching" or "having dominion." A woman can handle money and there is no scripture against it, but common sense teaches that a man ought to relieve her of that if possible.

The ordinary duties of the deacons are looking after the material welfare of the church and this is hard to separate from spiritual affairs. Serving God in material things will generally lead to more spiritual form of service. It is clear that the Bible ordinarily lays this work on men. There may be some forms of service which are open to deaconesses. But there is no clear case in the Bible where women held the office of deacon. If they do it would be under the limitations that the Bible puts upon woman. We cannot catalogue any duty a woman may discharge in the church. Her sanctified common sense will usually indicate what they are or what are the limitations.

Most of the difficulties that arise due to a low spiritual life in the church. Sick folks get nervous and touchy. The correction of these things is in prayer and a willingness to let the Word of God sink into our hearts. A solution of the difficulty is more often found on our knees than in public discussion of them.

THE MOTIVE.

There are two outstanding motives for doing right which are to be found in the Bible. The one is to do right because it is right. The other is to do right because it pays to do right. This last seems a blunt way to say it; but this is the way the Bible presents it. If you wish to see the appeal to both of these motives in close connection, Honor thy father and mother (which is the first commandment with a promise), that it may be well with thee, and thou mayest live long on the earth. Here are both motives, that it is right, and that it brings a reward. That will hold good with any commandment and with any duty.

Some may object to this offering of rewards for well doing as an appeal to selfishness. It might be answered that God has to deal with us as we are. All human experience and history demonstrate the necessity of making the appeal to men on the basis of proper rewards for righteousness. But a further reason is that rewards for doing right are in accord with eternal justice. Anything else would be violation of justice and a perversion of the fundamental law of God and of conscience and of our being. But God's rewards are of a kind always to elevate the one receiving them and not to degrade him into a self centered recipient. This latter principle goes deeper and further than we can now follow. The man who does right is rewarded chiefly with a higher sense of righteousness a more godlike character. Even Jesus, "For the joy that was set before him included the cross, despising the shame." But it was not a selfish turn to Ephesians 6:1-2, which reads: "Children, obey your parents in the Lord; for this is right. The keenest satisfaction and joy comes from the joy. It was the joy of bringing many sons unto glory.

But the Lord put first as an inducement to obey-

ing his command. That "it is right." And we will do well if we keep that first. The love of righteousness ought to be a passion with us. triumph of the right the success of that which is true and good. "The precepts of Jehovah are right, rejoicing the heart." More to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the dropping of the honey comb.

CAN YOU STAND THE TEST.

The Epistle of James presents a series of tests, to determine the genuineness and the strength of our faith. In the beginning he bids us "count it all joy," when we fall into these tests. Before launching into the general discussion he mentions two in a prefatory way which are common to the experience of men, and bids us rejoice in them when they come. Here they are in the ninth and tenth verses of the first chapter: "Let the brother of low degree glory in his high estate; and the rich, in that he is made low. These are the experiences first of a poor man who has come into prosperity, and second of a rich man who has been hard hit by adverse financial conditions. These are probably the most ordinary tests of Christian character. How does a man stand prosperity? How does he behave in time of adversity? We have had the wave hit us on both sides in the last few years. The incoming tide of prosperity lifted many a man out of his former position. The outgoing tide of adversity has left some wrecked aspirations and hopes behind it. How have you stood the test?

Many a man is lifted up by increased wealth till he loses sympathy with the suffering; he becomes hardened and selfish and arrogant and intolerant. It were not to be so. One can just as well become more interested in helping others as he becomes better able to help, more generous as he has been recipient of God's kindness to him.

On the other hand, how does financial reverses affect you? Do you lose faith in God? Do you lose your concern for other people? Do you become sour? Do you seek only to conserve what is yours and save yourself, letting others look out for themselves? The testing time is on us. May the Lord give us grace sufficient to bear the strain, to keep close to him, to be cheerful, grateful, and thoughtful of others.

We are publishing in this issue the program of the North-East Mississippi Bible Institute at Echu. They have some fine talent on the program and every pastor and worker who possibly can should attend.

We have about twenty-five preachers in attendance on the Mid-Winter School for Pastors at the Baptist Bible Institute, New Orleans. Brother A. L. O'Briant, Enlistment Missionary from District Five, is there as a representative from our Board in helping to make our Mississippi brethren comfortable during their stay in New Orleans.

Our District Enlistment Missionaries are lining up the forces and arranging dates and places for the Three-Day Community Bible Institutes in every county. The pastors and county workers are requested to assist them in every way possible. These Institutes will take the place of the six Winter Theological and Training Schools held last year. The plan this year takes the school to you instead of asking you to go to the school. They are designated to reach all pastors and other Christian workers.

Brother G. W. Riley, is attending the special evangelistic school in the Baptist Bible Institute in New Orleans. He says all the professors are great and Dr. Hamilton at his best. Even in the midst of the work there are people being saved. The Baptists have so stirred up the Catholics that the latter have started to work to build a \$3,000,000 Seminary.

Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

BUSY.

These are the shortest days, except Christmas Days. One of the interesting features of this work —there is plenty to do.

OUR CHALLENGE.

If Mississippi meets her obligations to the 75 Million Campaign we must collect \$644,085.26 by the last of April. This means the collection of \$5,855 a day from now until the last of April. Can we do it? What we need is the will and the faith.

WHAT IS AT STAKE.

Our church building in Mississippi is at stake. Many of our churches are outdoors. Some have begun work on their buildings with the understanding that the State Board will supplement their fund, thus enabling them to complete their work. Other churches borrowed money to complete their buildings depending upon the Board for funds with which to pay their notes. The Board's ability to pay these obligations is dependent upon the payment of the pledges made to the 75 Million Campaign.

In the second place, our churches which are depending upon the State Board for pastoral support are at stake. The continuation of the pastors with these churches is dependent upon the payment of our pledges to the campaign. There are many churches without pastors simply because the pastors did not have sufficient to live on. Unless our pledges are paid, these pastors which are being helped for the amount that is promised by the Board, there will be still many other churches left without pastors.

In the third place, the district workers and the field men in general are dependent upon the payment of these pledges, for their support and many pastorless churches are dependent upon these enlistment men for the only preaching they get. The failure in the payment of our pledges means the withdrawal of these district men and enlistment men from the field.

In the fourth place, our Sunday School and B. Y. P. U. work is at stake. The Sunday School work has done as much to bring Mississippi to the front in Kingdom work as any other single agency no doubt, and the B. Y. P. U. work is doing as much for training our young people in Christian service as any other organization we have. To fail to meet our obligations to the 75 Million Campaign will mean the discontinuance of this work.

Again, our Orphanage work which is so near to our heart, our Hospital work which is much needed, will have to suffer, as their continuance is dependent upon the payment of our pledges.

Again, our school work is dependent upon the payment of our pledges. Our schools are the sources of our greatest denominational strength. If they continue to grow, we must meet our obligations to the campaign.

Our Home and Foreign Mission work with so many missionaries on the field is looking to the campaign for its continuance. The calling in of these missionaries would be more calamitous than the calling in of our standing army. Already the Home Board is feeling that they must call in some of their workers. They have had to borrow money to the amount of more than \$300,000 in order that they may continue.

The whole of our State Board work is dependent upon the payment of these pledges. We cannot afford to retrench when we can meet our obligations. If we make the payment of these pledges our first concern, we shall see in the near future the wisdom of this decision.

In the last place, our material prosperity is dependent upon our faithfulness in meeting our obligations to the campaign. We often try to blame the Lord when we are unable to meet our obliga-

tions in his cause. Recently a man was saying that he felt unable to pay his pledges, but he was reminded that since he made his pledge he could have received 42 cents a pound for a large number of bales of cotton, but he did not sell. With the difference in the price then and now he could have paid his pledge over and over again. The Lord is not to blame. If we believed God's Word, we must admit that by doing our duty to the Lord's Cause, we shall have all the prosperity we need. Read: Lev. 26th Chapter; Deut. 28th; Amos 4th; Hag. 1st and 2nd; Mal. 3rd; Matt. 6th; Luke 6th; 2nd Cor. 8th and 9th.

THE CLOUD OF WITNESSES.

Other denominations are looking on now to see what Baptists are going to do with the gigantic task which is before them. The world of unsaved people are looking to us. Our institutions of the state are looking on. The Home and Foreign fields are looking this way. In this hour we have the greatest opportunity of manifesting to these witnesses the limitless power of God, for in those times when men see the impossible, God manifests His power the more. Let us try this one year by meeting our obligations and see if the close of the year does not show to us that He has met us and has made good all of His promises in His word to those who have sought first the Kingdom of God.

BAPTIST RECORD HONOR ROLL.

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. Watch it grow.

CHURCH	COUNTY
Columbia	Marion
Raymond	Hinds
Hattiesburg First	Forrest
Immanuel	Forrest
Itta	Leflore
Louisville	Winston
Chalybeate	Tippah
Tupelo	Lee
New Hebron	Lawrence
Hazlehurst	Copiah
Davis Memorial	Hinds
Forest	Scott
Corinth	Acorn
Cavary	Clinton
Blue Springs	Union
Leland	Washington
Guitman	Clarkes
Crystal Springs	Copiah
Picayune	Pearl River
Union	Franklin
Mendenhall	Simpson
New Augusta	Perry
Gloster	Amitie
Shunulak	Noxubee
Shelby	Boliver
McComb	Pike
Clinton	Hinds
Pine Grove	Pike
Osyka	Pearl River
Oakvale	Lawrence
Greenville	Washington
Hermannville	Claiborne
Roxie	Franklin
Drew	Sunflower
Como	Panola
Duck Hill	Montgomery
Pittsboro	Calhoun
Brandon	Rankin
Griffith Memorial	Hinds
West	Holmes
Monticello	Lawrence
Bowlin Church	Attala

GEORGIA WOMAN NOW THREATENED WITH JAIL.

Victor I. Masters, Superintendent of Publicity.

Miss Christian Garnett, a gifted Georgia woman of Sylvania, recently had a novel experience in Cuba, where she is a missionary of the Baptist Home Mission Board of Atlanta, Georgia, in charge of a flourishing school at Santa Clara.

It seems that there is a law in Cuba that no teacher is allowed to strike a child. Also the word to the child "goes" rather than the word of the teacher. If the teacher should happen to be a foreigner, this scheme affords great opportunity for prejudiced people to "get even" with the teacher, —and then some.

The story is too long to detail about how Miss Garnett came to be accused of striking a child in

her school. She had not struck the child, but that need not make any difference in the effect in the court. Even in the United States an impressive and well-staged lie sometimes serves as well as the truth, better than the truth which is unvarnished and poorly-staged. At any rate the trial came on with a packed court room. There was the mother and the little tot who was alleged to have been struck by Miss Garnett. There was a variegated bunch of witnesses to this, that and the other. None of them, however, were witnesses that they actually saw the teacher strike the child.

It looked rather gloomy for Miss Garnett, but that lady did not feel gloomy. She is essentially an artist and she sensed a great value to her mission work that would come from a jail sentence. It would be fine advertising among the Cubans and to novelty-loving Americans. It would put her work on the map in a great way.

But Miss Garnett did not have the privilege of going to jail. It happened that she had for several years been teaching English to a certain Cuban man,—an ex-judge. This little man was present at the trial. The more they tried to weave a net around the Home Board Missionary, the more his gorgo rose.

At last the ex-judge arose and began to emit earnest and effective oratory. He portrayed to those people what it meant, in love and unselfish service, that a woman like Miss Garnett should leave her home of comfort and refinement in the States to come there to teach them and lift them up. With scathing invective, he exposed the pitiful farce of the trial, which the presiding judge was conducting with an owl-like "front" of dignity and apparent anxiety to get the truth.

When the little man got through, that judge had had enough. He dismissed the case, and that mass of people, drawn, just as they often are in our States, by vulgar curiosity, silently filed out of the court room.

Miss Garnett went back to her school with greatly increasing public favor, and with even an added devotion from her body of scholars, who already loved her devotedly.

The Home Mission Board is conducting a great mission work in Cuba. But it is small compared with the tremendous work of saving and building up, it is now performing throughout the South. Never was Home Missions so important as now. Our Board and our leaders know it. All of us must come to know it, and really with great support to maintain this wonderful work.

Baptist Home Mission Rooms,

Atlanta, Georgia.

WANTED MINUTES OF ASSOCIATIONS.

We want to bind in book form a complete set of the minutes of our associations for the years 1915, 1916, 1917, 1918, and 1919.

Brethren will please send to Mr. N. T. Tull, Jackson, Miss., copies of the minutes for the following named associations for the years indicated by the name of each:

Aberdeen	1917, 1919
Bethel	1916, 1917, 1918, 1919
Calhoun	1917
Central	1917
Chickasaw	1917, 1918
Deer Creek	1915
Green County	1917
Gulf Coast	1916
Judson	1917, 1918
Kosciusko	1917, 1918
Lauderdale, Co.	1917
Leaf River	1917, 1918
Magee's Creek	1916, 1917
Pearl Valley	1916, 1918
Perry County	1915, 1916, 1918
Pontotoc County	1919
Red Creek	1916, 1917
Strong River	1918
Tippah	1919
Tallahala	1916, 1917
Trinity	1917
Yalobusha	1915
Zion	1917, 1918

Thursday, January 13, 1921.

THE FOURFOLD CORD.

(Continued from page three)

highest delight of living is felt. No loftier or more discriminating tribute to the worth of Jesus could scarcely be imagined than the reply given by a cultured Chinaman who when asked to state the difference between the Christ and the world's other great teachers of religion, replied, "It seems to me that he has the power to create a more delicate conscience." And this delicate conscience can never rest until the crucified Christ makes complete conquest of the heart and is enthroned in the life. This signifies two crucifixions: Christ crucified for us, and we crucified with Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." So here is what the righteousness of Christ means so far as our side of the question is concerned: Mortification with Christ—I am crucified with him; Motivation by Christ—I live by the faith of him; Manifestation of Christ—he liveth in me.

III.

The Great Sanctification.

"Christ is made unto us sanctification." Now are we conducted from the court room to the temple where, as chosen priests we are to be separated unto God. In the consecration of Israel's priests the cleansing blood was first applied, and then the consecrating oil. In the ancient temple the altar stood immediately in front of the most holy place. As Phillips Brooks exclaimed: "God's mercy seat is no mere stall set by the vulgar roadside, where every careless passer-by may put an easy hand out to snatch any glittering blessing that catches his eye. It stands in the holiest of holies. We can come to it only through veils and by altars of purification. To enter into it, we must enter into God." In the Middle Ages notorious offenders against the law were often "allowed sanctuary" within cathedrals or monasteries where they escaped the vengeance of kings and the justice of the courts by taking upon themselves the vows of a monk. But not so here. The sanctified life must be the surrendered life. Before Aaron's rod budded it was laid up, surrendered in the tabernacle before the Lord. One of the latest postage stamps of the new Czechoslovakian Republic shows a sword whose blade is thrust into the ground while its upstanding hilt has burst into a bouquet of lovely flowers. Cease fighting if you would grow flowers. Ground the sword if you would blossom into spiritual beauty. Toplady, when he wrote his magnificent masterpiece, the "Rock of Ages," entitled his hymn, "A living and dying prayer of the holiest believer in the world." This is as much as if he had said, "The most sanctified soul in the world must come down on his knees and confess, 'Nothing in my hands I bring,' and 'Vile I to this fountain fly'."

But when we come with this humility and sincerity how does Christ become our sanctification? And what is this sanctification? The beatitudes as given in the fifth chapter of Matthew are a portrait of the Christian as painted by Christ. They are the King's description of the citizens of his Kingdom. And when Christ describes the Christian, let it be remembered that he gives a description of the man he makes. Some one has pointed out that when Christ used the illustration about the lily of the field, he not only made the illustration but the lily too. And the man he describes is the man he makes. The Christian is Christ's creation. He finds him lapsed and prodigal among the swine of the world—he reclaims and refashions him, and makes of him the being the beatitudes describe.

The beatitudes are also a portrait of the Christ. They are a picture of his face as painted by himself. Said an old lace-maker, "I was twenty years making it, and now I have sold it, I am lonely; for all the thoughts I have thought, and all the love I have felt, and all the happiness I used to dream of, are there; my lace is my life—all spun out of my soul." So are the beatitudes of our Lord's great sermon—they sprang from within himself.

Of all the preachers he is the only one who could say, "Copy me and it will be sufficient." The difference between these words as a portraiture of Christ and a portraiture of the Christian is that one is actual, and the other ideal. One is the picture of Christ as he was; the other the picture of the Christian as he is going to be. When a man is born into the kingdom of God, the virtues of the beatitudes are born in him, and if the best thing that can be said is that occasionally his character gives hint of likeness to the great ideal, let it be remembered that he is yet a child—a growing child, who will one day put away childish things, and rise "unto a perfect man, unto the measure of the stature of the fullness of Christ." In sanctification, we respond to that which is imputed to us, and react to that which is imparted unto us, and reproduce that which is implanted within us. Appropriating Christ's righteousness, it works toward our sanctification till Christ is formed within us, the hope of glory.

"There's part o' the sun in an apple;
There's part of the room in a rose;
There's part o' the flaming Pleiades
In every leaf that grows."

IV.

The Great Redemption.

"Christ is made unto us redemption." This last word reminds us that we are to be brought at last, through grace, from bondage into a kingdom where we are to be free forever from the labor and blessedness. The earlier gifts that have been in the text, is from the inward to the outward, from the center to a vast circumference of peace and blessedness. The earlier gifts that have been named make us ready for that glorious life of liberty into whose fullness we are one day to come. The term "redemption" is broader than its associated terms, and indeed includes and crowns them.

How is Christ made redemption to those who receive him? Having shed abroad within their hearts the spirit of his wisdom, righteousness and spotless sanctity, he fills them with that fullness of power which dwells in his resurrection-life, and, by the power of his indwelling presence, they triumph over the trials of the present and will triumph over death, even as he did, thenceforth to pass into those unsuffering regions of light over which his sceptre is wielded. As Ezra and Nehemiah at the Medo-Persian court sponsored the cause of the captive tribes, won their redemption from the house of bondage and restored them to the land of their fathers, so through the merits of our Divine Kinsman and Representative our deliverance is determined and we are brought back to the fatherland of our souls. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever." In the words of Dr. Forsyth: "Christ does not simply pluck us out of the hands of Satan, he does so by giving us to God. He does not simply release us from slavery, he commits us in the act to a position of liberty. He does not simply cancel the charge against us in the court and bid us walk out of jail, he meets us at the prison door and puts us in a new way of life. Our evil is overcome by good. We are won from sin by an act which at the same time makes us not simply innocent but holy."

Paul's briefest epistle, in which he writes to Philemon the master, on behalf of Onesimus, the slave, contains one phrase that changed the whole perspective of life, and showed all its troubles in diminished proportion: "That thou shouldest receive him forever." Life was life forever. Love was love forever. Beyond the ridges of ice and snow a blue sky is shining that betokens blue water and soft winds and sweet flowers. "Forever" makes amends. "Forever" ought to settle the trouble between Philemon and Onesimus. "Forever" heals and soothes and heartens. Paul was a "forever" man, and he would have his friends to be likewise.

One of the central facts of Christianity is the resurrection of our Lord. He came from the tomb with a body that had passed into a higher type—spiritual majestic, incorruptible. In our Lord's resurrection our race has the promise, the pledge and the pattern of a splendid physical per-

fection. Our poor bodies! They have been racked. They bleed and faint until decay's effacing fingers wipe out their last lingering traces of bravery and beauty. But let us have courage and wait with patience. Let us claim the blessed "foreverness," because the eternal years of God are ours. While at present we "groan within ourselves, waiting for the adoption, to-wit, the redemption of our bodies," we do so in common with the whole creation which groans and travails in pain waiting to "be delivered from the bondage of corruption into the glorious liberty of the children of God." This universal groaning is not unheeded, for the Spirit himself catches up the cry and "makes intercession for us with groanings which cannot be uttered." Gazing then upon the risen body of our Lord, who has "become the first fruits of them that slept," we are comforted, for these bodies of our humiliation shall be "changed and made like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." The first man was made of the clod of the valley; but "the body of our glory is fabricated of the lightning of the wind, of the rainbow, of the stars, of the sun when it shineth in its strength." "It is sown in weakness, it is raised in power; it is sown in corruption, it is raised in glory."

The redemption rises in grandeur. The most wonderful and delightful thing going on in this world today is the evolution of character. In trial, temptation, pressure and unceasing tribulation, Christ's "new creation" is attaining a moral fiber, a depth of goodness, a power and beauty of holiness that is going to make it the pride and wonder of heaven. "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence come they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." To what heights of glory, to what exalted reaches of rank and power are we to be raised! How great is our redemption! The events of Bethlehem and Calvary declare our essential and unutterable greatness, and open the way for us to attain that greatness. Christ lived; he suffered; he died; he rose again; he reigns forever that he may bring many sons of glory. It is all of Christ and through him. Science has long been groping in the slime for the missing link that binds us to the beast, the worm and the dirt, but hitherto that link has not been found; but, thank God, in the glorified Christ at the other end of the chain we have the missing link binding us to the universe above—to God, to heaven, to the eternal. Let us all look more steadily to the golden Link at the top, and trouble ourselves less about the missing link at the bottom. Through this Link we shall rise, tracing our lineage to the skies and claiming the sonship of the Divine. Like the lily we may for the present be deep-imbedded in the mire, but claiming kinship with the upper world we rise to blossom in the light. Now we are the chrysalis confined in dust and darkness, but tomorrow we sip the roses of paradise. Today we are rude uncomfortable fledglings sprawling in our rough nest of sticks, vexed by storms and troubled by darkness, but even ere this day is done, on swifter wing than the eagle's, we may soar to that Sun that blazes behind the sun. "And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever."

Some years ago in a certain town a very poor woman died and her body was carried to the grave from a very humble little home; but her children sent out a funeral card and put on it this startling passage: "And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." There may be those who would incline to ridicule this application of so great a text, and affirm that its symbols stand for something larger and grander; but they need not ridicule, at bottom those mourning children were entirely right, just as was the mother of Zebedee's sons, when with her faith based in Christ, she coveted the most dazzling destinies for her sons. Those chil-

dren had a mighty faith in the possibilities of their mother, and believed that she was great enough to have the sun for a robe, the moon for her footstool, and the twelve brightest stars as an adornment for her forehead. Christ begets within us an instinct for greatness which he will not disappoint. "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."

THE ORIGIN AND GROWTH OF THE JUNIOR COLLEGE.

The term junior college is now widely accepted as applying to institutions, public or private which offer the first two years of the standard college course, above the standard 15 units of high school work. No other class of institutions has increased in numbers so rapidly during the past decade as junior colleges. The Department of Education at Washington is now giving careful study to the peculiar problems of this type of schools.

President Harper, of the University of Chicago, may rightly be called the father of the junior college. He called the first two years' work of that institution the "Academic College" and the junior and senior years the "University College." In 1896 these divisions were called "Junior College" and "Senior College."

The natural break between the first two and the last two years of the four year course was the starting idea. From that starting point the idea has spread rapidly. Many high schools have added two years of college work to their courses while on the other hand many small colleges have reduced their four year college curricula to two years.

The freshman classes in many of the great universities are so crowded that these universities are urging the boys and girls to take their freshmen and sophomore work elsewhere. The great western universities are friends of the junior college. In response to this situation most of the large cities are adding junior colleges to their high schools.

In the South our first problem, so far as our high schools are concerned is to make them first rank high schools before making them junior colleges. Ours is the fertile field for junior colleges of the private or denominational type. In not two score of them were recognized by the Association of Colleges and Secondary Schools. By taking the junior college rank many of these institutions are able to hold up their heads and make honest claims.

There are now nearly fifty public junior colleges in the United States, some of them enrolling over a thousand students. Of the private or denominational junior colleges there are approximately one hundred: Texas leads with sixteen junior colleges; Missouri comes next, with fourteen and Virginia gets third place with nine at last reports. Bluefield College is soon to be added to this list. This institution promises to be the greatest of them all, though some of the junior colleges of Missouri are well established, having substantial plants and a few of them have endowments running into the hundreds of thousands of dollars.

Announcement was made recently that one of our Baptist junior colleges of Missouri had employed a dean at a salary of ten thousand dollars a year.

There seems to be a real place for the junior college. It has come into existence in response to a demand for it. The growth and prosperity of these institutions indicate that they are meeting the needs of the people.—H. G. Neffsinger, in Religious Herald.

ANNOUNCEMENT.

Will you kindly announce in your columns that the celebration of Founders' Day in the Southern Baptist Theological Seminary will occur at the usual time, Tuesday January 11th.

The speakers of the occasion will be Rev. J. H.

Boldridge D. D., of South Carolina, and Rev. A. U. Boone, D. D., of Tennessee. The subject of the address of Dr. Boldridge will be "The Work of the Founders of the Seminary as an Element in Bringing about the Present Unity of Southern Baptists." The subject of Dr. Boone's address will be, "Reconstruction."

These addresses will undoubtedly be of great interest to the general public, and I am writing this note to invite all who can to come and hear them. The exercises of Founders' Day will begin at 10:00 A. M., in the Chapel of Norton Hall, on Broadway near Fourth Street, January 11th.

Cordially yours,
E. Y. MULLINS,
President.

Peking, China, Nov. 28, 1920

Dear Editor and friends:

We have been in China long enough now for our ideas and impressions of this people to begin to crystallize. China is not the country which we had pictured in our imagination nor are the people as we had expected to find them. Most Americans have the wrong idea about China even as we. We would not want America to be judged by the people found in the slums of some of our large cities and yet most of us have formed our opinion of China by seeing a few of her people. The customs of the Chinese are so different from ours, that in America we think of all Chinese as being uncultured. As you have heard it said, they think the same thing about us. It depends on your point of view. I of course think the American standards are the highest in the world, but the Chinese gentleman has thousands of years behind his, where we have only a few years. China traces her history back to a period 5,000 years before Christ, where we in America go back only 300 years.

During the period of the "Dark Ages" in Europe, China was at the zenith of her glory. She has been content with her self and let the outside world run its mad course. Therefore we know little of her real history. Dynasties have risen to the zenith of their glory, passed on, and the outside world has known nothing of it. But we are not to get the idea that in the Empire all has been quiet and peaceful. On the contrary there has been much unrest and much blood shed. When the nation has been invaded by strong tribes which could not be conquered, the Chinese have set about to absorb them. This ability is one of the most remarkable traits of the Chinese. They have their own philosophers, religious teachers, and moral cults, but we find now, a far more liberal spirit on the part of the people than has existed before. They want to investigate the teaching of the Christian religion and thus comes the great press felt by all of our institutions over here.

Of course you have read of the great famine conservative estimates state that 15 million are actually facing starvation right now. People are eating bread made of corn cobs, boiling leaves and eating the bark off the trees. In one place in September they had 3 inches of rainfall, the first in 15 months. They planted wheat. It came up but locusts came in swarms and have eaten up every sign of vegetation. These people are now eating the locusts without even cooking them, for they have no fuel nor oil of any kind. No one can really know the suffering until he sees it. Here in Peking, we have many beggars, but we do not see much of real suffering.

It is estimated that 5 coppers, about 3½ American cents, will keep a person alive for one day. This buys a bowl of millet. Every person who receives this must come after it himself, so it is a very common sight to see the mother with her infant in her arms and 4 or 5 other children trailing after her, walking 7 miles for this one bowl of food, and wearing only rags, though it is very cold.

We are beginning to be able to use a few words of Chinese. We can make ourselves understood

in most cases where simple words can be used. Pray for us. The Record is our news letter. Yours in Him,

IRA D. EAVENSON.

THE CRY OF THE PERISHING CHILDREN.
Inasmuch as ye did it unto one of these—least, ye did it unto Me. Matt. 25:40.

"I am hungry, I am hungry, hear the starving children cry.

"I am hungry, I am hungry," and the world is passing by.

"In as much as these you slighted, nor their sufferings stopped to see,
You have pleased me not, beloved, you have done it not to Me."

But to those who showed compassion and responded to their plea,
He will say, "Well done, my children, ye have done it unto me."

Far and wide o'er stricken nations many million children roam,
Aimless, hopeless, sinking, dying, looking vainly for a home.
Will you see the piteous vision, will your heart to mercy move?
Will you help to make provision, proving thus your Christian love.

In the name of Him who gathered little children to His breast,
Will you shield some helpless orphan, giving succor, hope and rest?
Brightly through this world's obscuring beams the eye of God above,
And his voice comes to us assuring, "This, my child, is truly love.

"I am hungry, I am hungry," let the cry be not in vain,
"Unto me, to me you've done it," cries the Master once again.
Out of all your vast abundance, "Give ye them to eat" says He,
"Feed my starving lambs," says Jesus, "Else claim not to follow me."

J. E. GWATKIN,
Baptist Bible Institute,
New Orleans, La.

DESCRIBING JESUS.
Jesus, the Good Shepherd of Israel,
Whose pastors had scattered the sheep;
Has gathered the remnant together,
And appointed new shepherds to keep;
Who will faithfully feed the lambs,
And diligently feed the sheep,
Bringing to the fold each straying one,
And guard them while they sleep.

Jesus, our faithful High Priest,
Touched with our infirmities, came;
The way, the truth, and the life,
For earth's blind, sick, and lame
The Author and Finisher of our faith,
Bids us the race begin,
Fixing our eyes upon the Goal,
Lay aside every weight and sin.

Jesus, the Captain of our salvation,
Came down to earth to taste,
The cup of death for every man,
And thus redeem the race.
He rose in triumph o'er the grave,
And to the Father ascended,
To intercede at His right hand
Till sin and death are ended.

W. P. FU BECKETT,
Mt. Olive, Miss.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS

President—MRS. A. J. AVEN	Clinton
First V-President—MRS. K. GODBOLD	Clinton
Second V-President—MRS. M. F. DOUGHTY	Shaw
Third V-President—MRS. C. LONGEST	University
Fourth V-President—MRS. JEFF KENT	Forest
Fifth V-Pres. MRS. JAMES CHAMPLIN	Hattiesburg
Sixth V-President—MRS. R. L. BUNYARD	Summit
W. M. U. V-Pres.—MRS. A. J. AVEN	Clinton
Recording Secretary—MRS. P. I. LIPSEY	Clinton
Young People's Leader—MISS FANNIE TAYLOR	Jackson
College Correspondent—MISS MARY RATLIFF	Jackson
Training School Trustee—MRS. J. L. JOHNSON	Raymond
Margaret Fund Trustee—MRS. W. J. DAVIS	Hattiesburg
Mission Study Leader—MRS. H. J. RAY	Grenada
Personal Service Leader—MRS. W. F. YARBOROUGH	Hattiesburg
Stewardship Leader—MRS. H. M. KING	Jackson
Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE HENDERSON	Greenwood
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson

CONSTITUTION OF THE BAPTIST W. M. U. OF MISSISSIPPI.

We, the women of the Baptist churches of Mississippi, desirous of stimulating a missionary spirit and the grace of giving, and promoting a system of co-operative measures among the women and young people of the churches, and of aiding and collecting funds for missionary purposes, to be disbursed as the churches shall approve, do organize into a body of workers and adopt the following:

ARTICLE I.—Name

This organization shall be known as the Woman's Missionary Union of Mississippi, Auxiliary to the Baptist State Convention.

ARTICLE II.—Subject

The object of this organization shall be to co-operate with the Baptist State Convention along all missionary, benevolent and educational lines:

First—By enlisting the women and young people in the study of missions, by the dissemination of missionary literature and by developing the missionary spirit.

Second—By organizing the W. M. U. in the churches.

Third—By soliciting the systematic giving of money to the support of denominational enterprises

ARTICLE III.—Officers

Section 1.—The officers shall be President, six Vice-Presidents, one from each of the six districts of the state, Corresponding Secretary, Young People's Leader, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, State Vice-President of Southern W. M. U., Training School Trustee and Margaret Fund Trustee.

Section 2.—Election.—All the foregoing officers, with the exception of the Corresponding Secretary and Young People's Leader, shall be nominated by a nominating committee (said committee to be composed of two delegates from each of the six districts of the state), on the second day of the annual meeting. The Corresponding Secretary and Young People's Leader shall both be nominated by the W. M. U. Executive Board and shall be elected by the State Convention Board which shall also designate their respective salaries.

ARTICLE IV.—Time of Meeting.

This body shall convene at such time and place as the Union may decide.

ARTICLE V.—Representation.

The Annual Convention of the W. M. U. shall be composed of the officers of the Union, the members of the Executive Board, Associational Superintendents, Associational Young People's Leaders as ex-officio members, and one representative from any Baptist church in the state, and one delegate from each W. M. S., Y. W. A., G. A., R. A., S. B.

ARTICLE VI.—Devotional.

All meetings of this body shall be opened and closed with devotional exercises.

ARTICLE VII.—Duties of Officers.

The duties of the officers shall be such as generally attach to deliberative bodies of like character.

ARTICLE VII. Amendments.

The constitution shall be amended by a two-

thirds vote at any annual meeting, provided the proposed amendment has been published in two issues of the Baptist Record at least one month before the W. M. U. state convention and has also been submitted in writing to the executive board at its last semi-annual meeting. Such proposed amendment must be presented on the first day of the annual meeting, action on same being deferred until a subsequent meeting.

BY-LAWS.

ARTICLE I.—President.

The president shall preside over all meetings of the body, appoint committees not otherwise provided for, shall call special meetings of the Executive Board, shall study to advance the interests of the work and assist the Corresponding Secretary in arranging order of business. In her absence or at her request, a Vice-President shall discharge the duties of the office.

ARTICLE II.—Vice-Presidents.

It shall be the duty of the Vice-President:

First—to preside in the order of her election at the annual meeting in the absence of the President, and to co-operate with her in promoting the interests of the organization.

Second—To have general oversight of the associations in her territory and to carry out the policy of the Union in her section of the state by holding conferences with the Associational Superintendents, and Mission Rally Days with the associations under her supervision. All such work shall be elected, one for each district, who shall preside over the same. The expenses incurred in the work of their respective districts and attendance upon the Executive Board sessions shall be provided by the State Convention Board.

ARTICLE III.—Territory of Vice-Presidents.

The state shall be divided into six districts, to be known as the First, Second, Third, Fourth, Fifth and Sixth District. Six vice-presidents shall be elected, one for each district, who shall preside over the same.

The expenses incurred in the work of the association and to co-operate in all the work of her district. A vacancy occurring in any association during the year shall be filled by the Executive Board until the meeting of the association. A conference of superintendents shall be held during the annual meeting of the W. M. U.

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ARTICLE VIII.—Executive Board.

The Executive Board shall be composed of the President of the W. M. U. Convention, the six Vice-Presidents, College Correspondent, Personal Service Leader, Mission Study Leader, Stewardship Leader, Margaret Fund Trustee, Training School Trustee, and six members residing near headquarters. The President of the Union shall be president of the Executive Board, and the Recording Secretaries and Young People's Leader of the Union shall like positions of the Executive Board.

MEETING.—The Executive Board shall meet semi-annually, the first meeting to be held within two weeks after the Southern Baptist Convention and the second at the same time the State Convention Board is in session. The Executive shall arrange programs for the annual convention, shall manage affairs of the W. M. U. between the annual meetings, in accordance with the constitution and by-laws, and transact any business committed to it at the annual meeting. Nine members shall constitute a quorum.

ARTICLE IX.—Local Committee.

The Executive Board shall elect seven members from its own body who shall reside in or near headquarters, as a Local Committee, to meet at the call of the President, who shall be chairman of the local committee. It shall be the duty of this committee to transact all business pertaining to the W. M. U. and its Auxiliaries between the regular meetings of the Executive Board. Five members shall constitute a quorum.

ARTICLE X.—Associational Superintendents.

The Associational Superintendents shall be appointed by the association and shall have oversight of the work in her association; she shall visit and organize societies, distribute literature, arrange association meetings, make quarterly reports to the Corresponding Secretary and her vice-president and to co-operate in all the work of her district. A vacancy occurring in any association during the year shall be filled by the Executive Board until the meeting of the association. A conference of superintendents shall be held during the annual meeting of the W. M. U.

ARTICLE XI.—Nominating Committee.

The nominating committee shall consist of twelve members, two from each district to be chosen from the delegates who are present at the annual meeting from their respective district. This does not bar the parliamentary privilege of nominating from the floor after the committee report has been presented.

It shall be the duty of the Nominating Committee:

First.—To nominate President, six Vice-Presidents (one from each of the six districts of the state), Recording Secretary, College Correspondent, Personal Service Leader, Mission Study Leader, and State Vice-President of Southern W. M. U., the last named to be selected at the annual meeting as provided for in the by-laws of the Southern W. M. U.

Second.—It shall further be its duty to nominate delegates to the Woman's Missionary Union Annual Conference, auxiliary to the Southern Baptist Convention, but in case of vacancies occurring they shall be filled by the Local Committee at its last meeting before the Southern Baptist Convention.

Of this delegation one from each district shall represent Young People's organizations.

ARTICLE XII.—Reports.

Secretaries of societies shall each quarter send two reports, one to the superintendent of her association and one to the Corresponding Secretary of the Executive Board. Local societies throughout the state shall elect officers for the fiscal year, preferably during the month of April.

ARTICLE XII.—Amendments.

The By-Laws may be amended by a two-thirds (Continued on page sixteen)

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

Dear Bro. Wilds:

Some time ago we planned a Christmas program. The one given in the quarterly with a few special numbers was our program.

We had each Junior make a poster for it and we had some very attractive ones. We took them about in town as advertisements.

Each Junior prepared a gift for the Jackson Orphanage for Xmas.

We also bought a cut glass bud as a surprise gift to our faith-leader, Mrs. Gibson.

We met and decorated the interior of the church. Sprays of holly and mistletoe were on the walls. Red and green crepe paper ribbons made a bower above the pulpit, from which extended a green wreath and red bells. Bells hung in the windows. Red shades dimmed the lights and left a glowing effect. The yuletide decorations were used altogether.

We had a splendid crowd present and rendered the following program:

- 1 Song—I love to tell the story.
- 2 Prayer—Lyman Ferguson.
- 3 Palm, Little Cradles—Mary Sue Griffin.
- 4 Song—Low in a Manger.
- 5 Verses of Prom'se—Six Juniors.
- 6 Business and Records.
 - 1 Reports of Committees.
 - 2 Roll call (we answered with sayings of how to make someone happy.)
- 7 Song—Joy to the World.
- 8 Group 122 in charge of program Subject—God's Great Gift. Leader—Ruby King.
- 9 Leaders, 10 minutes.
- 10 Xmas offerings for Orphans.
- 11 President's talk—Wilma Gunn. Presentation of Mrs. Gibson's Gift.
- 12 Talk by Pastor.
- 13 Playlet—The Star of Bethlehem City, (Given in December Home and Foreign Fields.)

This was one of the main features of the program.

The children learned the songs for it, these being, "The Star of the East" and "Christ for the World we Sing."

After the first scene August King gave the following poem:

GOD'S OTHER LADS.
I whisper in my startime prayer,
Dear Father for my brother's care.
I do not mean alone, our Fred, or
sturdy Paul or sunny Ted,
But for my brothers, far away;
God's other lads, for them I pray.

The Indian lad on pony fleet,
The turbaned child of India's heat,
My fur clad brother of the snow,
Black boys, who through the jungles go.

The warlike chaps of Zululand,
And Chinese laddies wise and bland,

A startime prayer I softly say,
For these strange brothers far away.
Who do not know our Father's name
Not their's the fault or their's the blame

So red or brown, or dark or fair
I say God keep us in thy care.

After which the white children scampered away to foreign lands for God's other children.

Then one by one each returned with a heathern boy or girl. There being an Indian, Eskimo, Hindu, African, Japanese and Chinese, each dressed in appropriate costumes.

At the close they sang, facing the star, Doxology, after which the benediction was pronounced. This concluded our program.

Our corresponding Secretary had mailed every old feeble, sick or afflicted person in this town a Christmas card inviting them to the program and wishing them a merry, merrier, and merriest Christmas.

From Hickory Juniors,
WILMA GUNN, Cor. Secy.

In addition to the box the Dixon Juniors sent to the Orphanage they made up a nice box of eats and sent them to the married ministerial students at Clark College. Some of these men and their noble wives are sacrificing in order to better equip themselves for the Lord's work and this was a most worthy work for the Dixon Juniors. We hope others will do likewise. Their box consisted of 17 pints peaches, 2 qts. apples, 1 qt. apple butter, 6 qts. blackberries, 2 qts. huckleberries, 6 qts. plums, 2 qts. peas, 1 qt. beet pickles, 2 qts. scuppernons, 9 qts. tomatoes, 6 cans beans, 5 gal. syrup, 1-2 bu. meal 1-2 bu. peas, 1 gal. peanuts, 1 sack sausages, 20 bu. rutabaga.

Dear Bro. Wilds:

We can now go on record as having two Junior and two Senior B. Y. P. U.'s, organized and working. Senior Union No. 2 held its first meeting on December 5th with about 35 members. The older Union has about 32 members.

The advisory Board was organized with Bro. Hardy Jones as Supt. I was elected Secretary. The President of the Senior Unions and the Leaders of the Juniors and the Pastor are members of the Board. I am absolutely sure that the growth of all the Unions will be a big surprise. Lots of advertising is going on, we have the members talk-

ing, Dr. Greenoe gives us a good send-off at both of his services Sunday and also at prayer meeting.

We have hopes that by the first of March we will have organized another Union and that by July 1st. No. 6 will hold its first meeting. This may seem like figuring a trifle high, but now that we have aroused a great deal of curiosity and interest we can make one final drive and become so strongly impressed in the hearts and minds of the people that we cannot help but grow.

Everyone is still talking of the fine Institute we had, and while on the subject, I might say we feel sure of having an average attendance of 200 at our next Institute which is to be first week in November, 1921.

With B. Y. P. U. zeal,
J. M. MENGER, Secy.

JOHN PEARCE, JUNIOR.

We feel that a great blow was struck Central Baptist Sunday School and the noon prayer meeting in the sudden death of our dear little friend, John Pearce, Jr. The dear little fellow had gone with his mother to visit his grand parents at Abbeville, Miss. Was taken ill with Diphtheria, and died while there. I suppose I am safe in saying that no child in our Sunday school made friends more rapidly. He was especially popular at the noon meeting, as he was in the habit of coming with his mother several days each week, and took great delight in taking charge of the church automobile every Friday while we were visiting the hospitals. Personally, I deeply miss my dear little friend and look forward to the happy meeting where there is no Diphtheria.

BEN COX.

Mrs. Lizzie L. Thompson, wife of Mr. B. O. Thompson, died at her home at Bassfield on April 3, 1920, and was buried at Hathorn cemetery, west of Bassfield. Mrs. Thompson was born Jan. 30, 1856, and united with Ebenezer church when she was 18 years of age, later moving her membership to Bassfield church where her devoted husband served efficiently for years as church clerk. She was married in 1883 to B. O. Thompson, who, with two children, Edgar and Mrs. Cleveland Burkett, survive her. It was my good fortune to know this good woman for nearly 10 years and as wife, mother and stepmother, she fulfilled willingly and devotedly the duties of that holy office. She cared little for empty creeds, but she had a high regard for the religion of practical living and taught her children by precept and example to fear God and keep His commandments. Her life was beautiful in the unselfish service she rendered to her home, to her neighbors and to her church and pastor. God only can estimate the value of a good woman. We are often times guilty of praising too highly those whose lives have been placed amidst the brilliance of flattery or whose work has been conspicuous for show and vanity and feel too often have we failed to rightly estimate these God-fearing, home-making, church-building mothers whose lives never knew ought but that unselfish service

which the world so eagerly takes but is ungenerous in discriminating its true greatness. Mrs. Thompson cared little for the showy things of life. She was content with the simple encomium of having done her duty in all her relations to the world and the world's work. Her spirit has winged its flight back to God, but her beautiful life will live and reflect itself in the lives of her children and grand-children. May God comfort those whose lives have been shadowed by the taking of this good woman and help them to be reconciled to his will.

A FRIEND.

MARRIED AT HAZELHURST, MISS.

On December 23rd, many friends and relatives of Miss Mable Izard and Mr. Malvin McLemore came to see them united in marriage. The room was artistically decorated and beautifully lighted with candles. Miss Mary Stevens was the bride's maid and the groom's brother was the best man. Little Miss Slay was ring bearer. This young couple were very popular in their respective community. The writer said the ceremony.

D. H. WATERS.

I was much pleased with the article written by Bro. G. L. Martin. I know and love Bro. Martin and I want to recast his terse epigrams and present the other side for Bro. Martin's encouragement. I, too, believe in prayer; so I will put it this way:

I believe praying for the sick and more is done for the sick than since the birth of Creation.

I believe in praying for sinners and the Lord is adding to the church daily the saved.

I believe in pray for our rulers and we have the wisest and best rulers in the world.

I believe in praying for our enemies and so all nations are leaguing together as friends and allies.

I believe in praying for them that persecute us and say all manner of evil against us and persecution has almost ceased and the tongue of slander has changed to praise.

So we are bound to conclude that our God is a God of love and mercy and can and does answer prayer.

Now while we cannot have things our own way, we can be more submissive and live closer to our loving Savior and say: "Thy will not ours be done."

Now I want to say: "Let us all pray for Bro. Martin to be soon restored to health of body and spirit as to be able for much more effective work in the vineyard of the Master and to write some more condensed wisdom for our paper.

Yours, etc.,
JOEL D. RICE.

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SOME DOTS ABOUT MY FIELD.

(J. A. Lee.)

In giving some facts about my own field I hope my brethren will not think I am trying to blow my own horn. Not that brethren; I merely want you to know how I am getting along in this part of the Master's work. I am just now closing out my second year in this field which is made up of Prentiss for half time; Antioch, and Phalti for one fourth time each, and Carson for an afternoon and fifth Sunday appointment.

At Prentiss we have received about sixty members, most of them by baptism; have a good Sunday school, two B. Y. P. U. organizations a sunbeam band, girls auxillary, a W. M. U. and all of them doing good work and our prayer meeting is well attended most of the time.

We have completely renovated the inside of the church building by putting in new paper, painting, carpet, black boards and a new piano.

We over subscribed our amount to the 75 Million Campaign by about four thousand dollars and we hope to meet one fifth of this amount each year. At the close of our meeting in Sept. the church extended to me unanimous call with an increase in salary of one hundred dollars, and I have agreed to stay and serve as best I can.

At Phalti we have also made some progress having received about fifty members during the two years most of them by baptism with the pastor doing the preaching in both meetings and Bro. Julius Rushing doing the singing. We lack just a little reaching our part in the 75 Million Campaign and have paid the first years quota and more than half of the second year. We also licensed a splendid young man to preach the gospel, Bro. George Sullivan, who is now at Clarke Memorial College making preparation for his life work and we are expecting good things from him.

The church has a Sunday school B. Y. P. U. and a W. M. S. all getting on nicely and have met its financial obligations to the pastor and have agreed to increase the salary fifty dollars a year and I have also agreed to serve this church for next year.

At Antioch, we have added to the membership about thirty, twenty of them by baptism and the others by letter. We did not reach our quota in the 75 Million drive and have not been able to collect the required amount in cash up to now. I have resigned this church and Bro. Muse, of Clinton has been called and will serve for another year. The church has a Sunday school and W. M. S., both getting along fairly well.

At Carson, where I was only able to give an afternoon and fifth Sunday service, the Lord has wonderfully blessed the cause, almost doubling the membership and most of the additions were by baptism, the pastor doing all of the preaching and the membership the singing and praying. This little church

feels now that it is able to have one fourth time service and has called Bro. Muse and he will begin work with them the fourth Sunday in Jan. They also have a Sunday school, B. Y. P. U. and a W. M. S. and all are working harmoniously; and may the Lord bless this church and its new pastor. This church also made a subscription to the 75 Million drive and paid the first year and I feel sure will meet its obligations as they come due.

My work for next year will be Prentiss, for half time; Phalti and old Silver Creek, for one fourth time each, and I ask all who may read this to please remember me in their prayers. And may the blessings of the Lord rest upon his work in every land.

STORM AT WAYNESBORO.

On Tuesday evening before Christmas at about seven thirty, a storm of feet were heard on the gallery of the pastor's home. The showers followed the thunderings to the dining room and kitchen where great tokens of thoughtfulness were unloaded on the tables. No more thoughtful collection of necessities, such as meat, flour, sugar, coffee, rice, grits and such like, with the Christmas finish of chickens, a turkey, grapefruit, oranges, apples, in fact almost everything that it takes to make a Christmas.

It is well to say here, that the Waynesboro church knows how to treat the pastor well. They are ever mindful of him and family in little things and prompt in keeping his salary paid in advance.

Someone may want to know who are the Waynesboro Baptists. They are mostly people who are reared in Wayne county. We have the honor of having furnished Southern Baptists their present Home Mission Secretary. With four brothers of this secretary as a part of us and many more who are just as true. We have much to be thankful for as a pastor. We have lawyers, doctors, educators, merchants, railroad men, farmers and every class that it takes to make a thriving church. Let me say we have an editor and a government agent; and besides this a host of fine young people who are going to furnish the south men and women of which to be proud.

E. H. GARROTT, Pastor.

THE TYLERTOWN BAPTIST CHURCH DEDICATED.

The dedication service of the Tylertown Baptist church building, the third Sunday in December, marked the happy culmination of the most far-reaching and epochal movements which ever engaged the people of this community. It has been said that, "A thing of beauty is a joy forever". How doubly so is this, when the 'thing of beauty' is also of pre-eminent usefulness in the highest sphere of service! As you approach the handsome brick structure, with its graceful Doric style of architecture, in which our church is privileged to worship, and as you examine its no less attractive auditorium and fourteen Sunday school rooms, air heated, and well adapted to the needs of our church and Sunday school work, you will rejoice

with us. Until a few years ago, as those of you who have known us long, we recall we worshiped in a "may tumble down" little house on the hill. We knew this building was neither in keeping with its mission nor the congregation: yet the day of rebuilding was somewhere in the vague distance. Not because our people are less generous than others; but the thing had never been done here before. Then came Rev.

J. B. Quin, our present pastor and the beautiful idea crystallized. He didn't bring it in his pocket; but, as he puts it, he prayed, talked, and worked. The work began in August 1915, and the edifice was practically completed by November 1919, at a cost, as shown by the report of Mr. J. C. Rimes, chairman of the building committee, of \$10,414.27. After an absence of about two years, spent at Grenada, Bro. Quin returned to us, and pushed our church building to completion at a further cost of \$1647.75. Thus, at a total cost of \$12,062, we have a church home which could not be duplicated for twice the amount to day. So it stands, a monument to the goodness and enabling power of God, and to the loyalty of his servants. We have a church membership of more than four hundred, an average attendance in our Sunday school last year of one hundred and forty-two, we subscribed fifteen thousand to the 75 Million fund, and have one of the finest B. Y. P. U.'s in the State.

ARTHUR WILLIAMS.
Tylertown, Miss., Dec. 31, 1920.

IMPORTANT NOTICE.

At this date every feature of the Mississippi State Board of Health, dealing with Vital Statistics, is recognized by the authorities at Washington, as official information, with the exception of Birth Registration.

The Bureau of Vital Statistics has, therefore, inaugurated a special campaign, in the interest of Birth Registration, for the remainder of the year 1920, embracing particularly the months of September, October, November and December, after which an official test is expected and which will be conducted by the officials of the Bureau of the Census of the Federal Government.

Every individual of the State, both private and official, is urged to use every means to emphasize the importance of birth registration, as provided by law, and to contribute his share in seeing to it that a birth certificate is filed with the Local Registrar of the registration district in which the birth occurred, within 10 days after birth for every native born child.

The official test above mentioned will point out those who are negligent, including the Physicians, midwives and parents, who are equally responsible under the law; therefore this special notice is for the information of all those legally responsible for birth registration.

It should also be emphasized, in this connection, that for every death, the law requires that the Undertaker or acting Undertaker shall file with the Local Registrar of the registration district in which the death occurred, a Death Certificate and Burial

Permit obtained before burial is performed.

This campaign will be conducted through the State Board of Health officials, schools, newspapers, etc., in an effort to bring it to the attention of every citizen in the State.

HAMMOND, LA.

Sunday, Jan. 2, was a good day with the Baptist church, Hammond, La. Good congregations at all services. The Sunday School attendance was the largest we have had since coming to Hammond.

One of the encouraging features of the work here is the increasing numbers of men who attend services.

The church is in better condition in many ways than it has been for some time before. We closed the year with all financial obligations met, and \$110.00 in the treasury.

D. W. McLEOD, Pastor.

Tarbell's Teachers' Guide, 1921

By MARTHA TARBELL, Ph. D.

The story of Tarbell's Guide's success is the record of continuous progress. Possessed of the single idea—of presenting the largest and best handbook on the International Lessons—the author has each year taken delight in providing the most interesting helps that science has disclosed to make teaching interesting and fascinating to both teacher and scholar. Among the lesson handbooks published today, Tarbell's Guide has unquestionably first place.

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Cigarettes and tobacco prohibited. No hazing. Highly commended by patrons and colleges. For further information write
J. M. STARKE, Montgomery, Ala.

Thursday, January 13, 1921.

RESOLUTIONS.

Whereas, our much esteemed and highly appreciated Pastor, Rev. T. J. Miley, having served Montrose church fourteen years, and because of his physical break down, was no longer able to serve, and has tendered his resignation to take effect Jan. 1st, 1921.

Feeling that we have lost a pastor whose object was at all times to arrive at the truth, for he well knew that truth alone would stand the test, and criticism of an ever alert public and the truth would ultimately avail any man in the faithful discharge of the duties and confidence reposed in him. His absolute firmness and honesty made for him many warm friends and admirers, who are reluctant to give him up. He despised shams and crookedness and in his efforts to prevent schemes and means which he thought detrimental to the best interest of the church he would exert every possible effort.

His ardent zeal, good advice and burning words of admonition, will never be forgotten.

Therefore, be it resolved that it is with regret and high appreciation of him, as a man, a friend and faithful pastor that we accept his resignation.

May He whom he loved and served bless him and restore him to his health and strength and save him for the glory of the cause.

Be it further resolved, that a copy of these resolutions be spread upon our minutes and a copy sent to the Baptist Record and Bay Spring News with a request for their publication.

REV. L. E. LIGHTSAY,
REV. D. W. ALEXANDER,
DR. W. J. LAMB,
J. J. HARDY. Committee.

Bro. Ernest Foster was born June 3, 1894, joined Little Behalea Baptist church at the age of 18. Was married to Miss White Aug. 6, 1917. Died Dec. 3, 1920. He leaves a devoted wife, father, mother brothers and sisters to mourn for him.

Grieve not dear ones he is at home.
C. H. MIZE.

TALK BY J. P. WILLIAMS
At the Golden Wedding of Mr. and
Mrs. A. T. Longino and Mr. and
Mrs. A. H. Dale.

This is a rare occasion. Few couples are spared to live fifty years in married companionship together. But never, so far as I know, was there a double golden wedding like this. It is certainly a token of divine favor celebrating fifty years of comradeship together in a church just one hundred years old. And this church has contributed largely to the making of these lives. A while ago an assembly of educators, discussing the greatest need of Mississippi, unanimously agreed that good country homes were her best asset. These couples have made such a contribution. Their constance of comradeship in the making of a home has been worthy of emulation. Their halls have echoed to ringing peals of childish laughter, their fire-sides have witnessed the unfolding ambitions of lads and lassies. Their thresholds have been crossed by the outgoing of noble sons and daughters with ideals worthy of

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their parentage. They have blessed a thousand guests by their old fashioned southern hospitality, and the tired preachers spirits have been refreshed as they stowed him in the prophets chamber. They have been valuable citizens, standing for law and order. They have stood by the church, being faithful in attendance, faithful to serve whenever called for, liberal in their support, for they have been joyous givers.

I beg the privilege of a personal testimony: I have been closely associated with these two brethren. They may have had their faults, being human, I suppose they have. But I have known their virtues. Having been the pastor of brother Longino fourteen years, and of brother Dale the last four years, I am prepared to say they were very faithful to their pastor, giving him generous support. They have been ready for every forward movement, in the church and in the association, whereby a progressive spirit and official position, they have set forward the kingdom in a worthy way. An incident in the life of each illustrates what they have meant to the pastor. When the death angel entered my home and left me broken hearted it was brother Longino who put his arms about me, and went with me to the distant place of burial, ministering with sympathetic care. And just this year when the time of the Southern Baptist Convention drew near, it was the brother Dale who thoughtfully made the suggestion that my churches send the pastor. Others took up the suggestion in a splendid way, but this was his characteristic of thoughtfulness. And so have they ever been mindful of their pastor's welfare. And what shall I say of these two hand maidens of the Lord? They have been content to be makers of home. Men can furnish the means, but only woman can make the home as Polyanna's friend would say it requires a child's presence and a woman's hand. These two wives have been

content with the adornment of a meek quite spirit so highly commended of the Lord. They have found ample field for their ambitions in being good mothers to their children, caring for and training them in the ways of righteousness. What higher tribute could I pay than to say, they have been such mothers as to receive the approval of our heavenly Father? When Frances Willard died, someone wrote, "America's greatest distinction to which the daughter did not approach. She was Frances' mother! May these noble sons and daughters prove worthy of these loved ones by realizing in life the ideals inherited from such worthy parents. Henry Grady went to New York and being caught in the current of world-wise life was about to lose his grip on things sacred and divine. Upon a moments reflection, he decided to slip away and go back to mother. He asked to let him kneel by her and say his prayers as of yore, then she tucked the cover about him and kissed him good night with a "God bless my boy." He went back to his task with a faith that never wavered till his task on earth was done. May these sons and daughters make a new dedication of their lives today to their mother's God. I would like to commend the example of these womanly women to the young womanhood of today. In a time when masculine abusions and indelicacy of dress are so prevalent among women, I can but wish the life of these two Godly women may be perpetuated for a thousand generations.

I congratulate you, brethren and sisters and wish a continuation of the Father's blessings on you, may you have many more years of prosperity and usefulness. May your journey toward the setting sun be calm and serene, and when you put out to sea, may you safely enter the harbor of rest, and there be forever blessed in the fellowship of loved ones gathered home in the glorious presence of the Redeeming Lord.

WHY HAVE CATARRH?

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Catarrh is generally conceded to be a constitutional disease. Therefore it requires a constitutional remedy like Hood's Sarsaparilla which reaches every part of the system by thoroughly purifying and enriching the blood. This medicine removes the cause of the trouble, which if not checked may lead to more serious disease.

In 46 years of use and test Hood's Sarsaparilla has relieved many cases as told by voluntary letters of commendation. Why not get a bottle today and give it a trial? It combines economy and efficiency. Keep Hood's Pills on hand as a family cathartic.

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Prickly heat, Hives and other skin eruptions or injuries nothing is better than TETTERINE. Thousands of mothers swear by it. Put an end to all minor skin troubles. Mild but healing. 60c at all druggists or from Shuptrine Co., Savannah, Ga.

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Sour stomach, bad health and kindred disorders destroy health. Get relief by taking
RAMON'S LIVER PILLS

NEWS IN THE
CIRCLE
(Martin Ball.)

Bro. A. T. Longino and his wife and A. H. Dale and his wife had a unique golden wedding in December in the Hebron church. It was the 100th anniversary of the organization of the church and held in the first building erected by the church. There was a cake weighing 17 lbs. on the table supporting 100 candles, 50 representing the marriage of each couple, and the 100 representing the organization of the church. About 1000 people assembled. Bro. Williams, a former pastor, made a splendid address.

Bro. E. L. Wesson, pastor at Holly Springs, will also preach at Ecru. He tried to resign his work and go to Florida—but the brethren would not consent to it. They were willing to give him a vacation.

The Georgia Convention authorized the Board of Trustees to issue bonds, if needed, to the amount of \$1,500,000. This action was unanimous and hearty.

Rev. John W. Robinson, who has done such excellent work as pastor at Canton, has accepted a call to Ruston, La. We are sorry to lose such a work from the state.

Pastor Arthur Jackson has resigned at Royston, Ga. and accepted an urgent call to Barnesville, same state.

Dr. C. D. Graves, who has been pastor of the First Church, Dublin, Ga. for several years, has resigned to accept the care of the church, Wake Forest, N. C.

Dr. J. F. Frasier has accepted a call to the pastorate of the Fourth Avenue church, Louisville, K. Y. He goes from the First church, Muncie, Ind.

The Christian Index, the organ of the Georgia Baptists, owned by the Convention, has a subscription list of more than 25,000 and they are working to double that list. This good Mississippi Baptists should take to heart this worthy example and do as much for the Baptist Record. Suppose we try.

Don't you think Secretary Gunter's Salutatory in last week's Record had the right ring to it? It sounded right Baptist and progressive to us. Let every one be loyal and follow his leadership.

Pastor Roland Leapeill will arrive home February 1 from his visit to China. His experience will give many rich things to tell his Oxford people.

The Clarksdale B. Y. P. U. has just enjoyed a very interesting and instructive visit of Secretary Auber J. Wilds. His exemplification of the Manuel was very helpful.

Dr. Z. T. Cody has been selected by the Trustees, who were appointed by the S. C. Convention to have charge of the Baptist Courier, as the editor in chief. No one thought of anything else. He ranks among the best.

Dr. J. S. Dill has been elected Circulation Manager of the Baptist Courier. We are sure he will make the things go.

The First Church, Dallas, Texas,

is planning to erect a \$1,000,000 house of worship. This will be the most imposing building in the South. We are glad to learn that the Governor of Texas has cut out the inaugural ball. He is deacon of the Baptist church. Now if President-elect Harding will do likewise concerning the ball at the National Capitol things will begin to look like Baptists stand for a moral life. The Sunday School Board issued 9,938 diplomas during 1920. This is more than 50 per cent more than the previous year.

January 11 is Founder's Day in the Southern Seminary at Louisville, Ky. Dr. A. U. Boone of Memphis, Tenn. and Rev. J. H. Boldridge of S. C. are the speakers for the occasions.

Lauer University, Atlanta, Ga., has conferred the degree of D.D. on Rev. W. James Robissos, recently he resigned the pastorate at Bristol, Okla., to accept a call to Bentonville, Ark.

We much appreciate the many Christmas cards from friends all over the state and other states sent us. In return we pray God's richest blessings upon every one who so kindly thought of us.

MID-WINTER SCHOOL FOR PASTORS.

Baptist Bible Institute.

There has been sixty-six enrolled for the Mid-Winter School the first week. Twenty-five are from Mississippi, viz.: V. C. Walker, Magnolia; W. C. Coffin, Verona; J. T. Sargent, Derma; J. D. Johnson, Tupelo; O. C. Cooper, Europa; A. F. Davis, Tylertown; R. L. Vaughan, Ocean Springs; W. P. Sandifer, Mendenhall; J. E. Lowe, Luce-
dale; P. A. Davis, Moscow; J. W. White Kosciusko; S. V. Gullett, Blue Mountain; G. W. Holcomb, Carriere; J. F. Starnes, Purvis; J. M. Gibbs, Purvis; H. L. Johnson, Water Valley; J. H. Cothen, Poplarville; J. J. Terry, Brookhaven; W. I. Williams, Picayune; D. F. Hoyle, Paris; J. M. Belew, Hattiesburg; A. L. O'Bryant, Hattiesburg; G. W. Riley, Clinton; Luther H. Turner, Richton; and J. A. Maxwell, Drew.

The Mississippi delegation take this method to thank our Convention Board from the depths of our hearts for making it possible for the larger part of this number to attend by paying R. R. fare, board and tuition.

When one brother received the program he said he was not financially able to go but prayed God to prepare the way. The next week's Baptist Record contained the resolution agreeing to pay all expenses.

Mississippi is the only state that is paying the expenses, but some churches are paying the way of their pastor. One church in Louisiana is sending eight.

The men from Mississippi unite in praying that the money spent by our Board in this way may bring forth a hundred fold.

To many it is their first time to see this great institution and they thank God for it and thank Him for the opportunity of being here.

The spiritual atmosphere certainly is reviving and the milk of the word of which we have been fed so bountifully will certainly produce a growth in grace and knowledge. The messages

of Dr. W. W. Hamilton on evangelism have especially filled and thrilled the hearts of all. There were two conversions during his lecture Friday night. In Dr. Hamilton we have the right man in the right place.

Pastors of fourth time churches get ready to come next year, churches see that your pastor come by letting him off from his work and paying his way. Your pastor by coming here and spending one month will do you more good in eleven months than he will do in twelve by staying at home.

J. A. MAXWELL,
Reporter for Miss.

THE BAPTIST HOSPITAL AND CHARITY.

Almost daily I get letters like the following: "We have a good woman who is a widow with three children the oldest of whom is a girl 13 years of age. She must have an operation but she has nothing with which to pay her expenses at the hospital. Will you be able to care for her?" or "We have a sick woman whose husband is a good man but poor. They have six small children. She has been sick for months and the doctor says she can not live without an operation, but they are not able to pay her expenses there. Can you take her?" or "We have a man who has been sick for months and the doctor says there is no chance for him to live unless he has an operation. He and his wife have five children and nothing to live on except the daily labor of this woman and these children and the oldest is a girl of 11 years. Can you take him?" There is hardly a day that I do not get a letter like these. They are all worthy cases and must be cared for. But if the hospital cares for them all it will break us. What must be done?

A LITTLE HISTORY.

There is a preacher in the state who has been pastor of some of the best churches in the country. He says he never knew one of his churches to let charity take care of a single one of their members nor to bury one who died however needy they might have been. He saw to it that when a member in poverty or need had to be cared for the church looked after it.

A SUGGESTION.

Let each church which has a needy member that must be cared for look after these expenses or part of them any way. This will enable us to care for the ones who have to be cared for but who have no one to whom to look. It will easier on a church to care for her own members than for the hospital to care for them all. The fact is we can not care for them all but we do not know where to draw the line nor with whom. We can not do it. But the churches can help us.

THE 75 MILLION MONEY.

This was not to take care of the charity in the hospital. That is being used for permanent equipment. I get letters citing me to the fact that a person is paying on the 75 Million fund and therefore ought to be received free into the hospital. I wish this could be. But it can not. We all give to this fund. If all who give to it should have free treatment we would not have enough of it to care for hospital expenses alone.

I trust the brethren will give this their attention. The average man will

be glad to help care for the needy members of his church if the pastor will bring it before them in open meeting some day.

M. K. THORNTON, Supt.

NORTH-EAST MISSISSIPPI BIBLE INSTITUTE MEETS WITH ECRU BAPTIST CHURCH FEBRUARY 15 TO 17.

Studies in the Book of Hebrews.

Tuesday morning, Feb. 15.

10:00. Devotion.

10:15 Organization

10:30. Hebrews First Chapter—R. A. Kimbrough.

11:00. Hebrews Second Chapter—J. A. Rogers and J. R. Gullet.

Afternoon.

1:30. Devotion.

1:45. Hebrews 3rd. Chapter—E. O. Hatcher and Harry Gray.

2:45. Hebrews 4th. Chapter—G. S. Jenkins, S. V. Gullet and A. B. Summers.

3:45. General discussion and review.

Evening.

7:00. Devotion and Song Service.

7:30. Hebrews 5th. Chapter—J. F. Tull, D. D.

Wednesday Morning.

9:00. Devotion.

9:30. Hebrews 6th. Chapter—C. W. Knight and J. A. Huffstatler.

10:30. Heb's. 7th. Chapter—J. L. Robertson, J. F. Tully, H. G. West.

Afternoon.

1:30. Devotion.

1:45. Hebrews 8th. Chapter—I. P. Randolph and W. R. Farrow.

3:00. Hebrews 9th. Chapter—W. W. Weaver, A. J. Darling and E. S. Summers.

Evening.

7:00. Devotion.

7:30. Hebrews 10th. Chapter—E. L. Wesson and J. M. Walker.

Thursday Morning.

9:00. Devotion.

9:15. Hebrews 11th. Chapter—W. E. Allen, W. T. Darling and W. L. Coggins.

10:15. Hebrews 12th. Chapter—Chas. Nelson, A. J. Dickinson and W. C. Ballard.

Afternoon.

1:30. Devotion.

1:45. Hebrews 13th. Chapter—J. P. Horton, J. J. Pannel, Mark Owings and Houston Pastor.

2:30. Open discussion and adjournment.

All the preachers of North East Mississippi are invited to attend this Institute and take part in the discussions.

Free entertainment to all who attend.

W. R. FARRON

CHAS. NELSON Committee.

J. A. ROGERS

Sympathetic Plain Friend to inconsolable young widow: "The last time I met your husband he stopped and spoke to me with such a sunny greeting that I was the happier for it all day long."

Young Widow (still oblivious to everything except her loss): "Yes, that was just like dear David. There was no woman so humble or homely or unattractive or dull but that he could find something pleasant to say to her and would take pains to say it."

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Thursday, January 13, 1921.

THE BAPTIST RECORD

THIRTEEN

AN EARNEST PLEA FOR A THREATENED CAUSE.

Victor I. Masters, Superintendent of Publicity.

Dr. Gray recently set forth in one of our Baptist publications the remarkable situation in Home Missions which Southern Baptists now confront. In a somewhat different setting, I wish to give your readers the substance of his striking article on the outlook in Home Missions.

Much as the 75 Million Campaign has meant for Southern Baptists, and through their missionary agencies have been told to maintain at concert pitch their informational and inspirational service through the press and otherwise, it is perhaps true that the Boards and the denominational press have felt a certain embarrassment as to how this service may be adjusted to the implications of the Campaign, so that it may not suffer in thoroughness and effectiveness appeal.

If the Home Mission Board has allowed its publicity service to slacken at all, we take the liberty of expressing regret and promising that fruits meet for repentance is our firm New Year's resolve. It was not the purpose of the Campaign that the Boards should cease to put their work and its needs before our people. Only thus can we expect that sympathetic concern of Baptists shall flourish and the keenness of their interest be maintained. Pledges for five years are fine, but constant prayers and a keen and sustained interest in the actual and continual efforts being made to hold this country for Christ must not be sacrificed.

Much as our papers are crowded these days, not one of them desires that Missions shall be less stressed in their columns. They long to be delivered from the dullness of columns that are nothing more than bulletins, and they are right about that, but the story of Missions, in all its moods and tenses, must be told. The papers and readers desire it; to the work of the Mission Boards it is absolutely essential.

Dr. Gray calls attention to the wonderful record of the Home Mission Board. This he does in the briefest possible way in the following table:

1845-1903, Amount Raised \$3,520,000, Missionaries Commissioned 10,586, Stations 38,793, Baptisms 82,742.

1903-1913: Amount Raised \$3,584,000, Missionaries Commissioned 10,407, Stations 27,498, Baptisms 187,299.

1913-1920: Amount Raised \$5,337,000, Missionaries Commissioned 10,770, Stations 25,094, Baptisms 255,210.

That is a wonderful record. Incidentally, it shows that Baptists have given about two and a half times as much in the last seventeen years as they gave in the fifty-eight years preceding, and baptized four times as many converts.

The missionaries and evangelists of the Board last year baptized one-fifth as many converts as the entire number received in the churches by baptism for the year. This does not include results creditable to co-operating bodies. Southern Baptists have reason to be surprised at the moderation of their surprise at this great achievement.

After showing how the Home Board at its last annual meeting, found

itself under the necessity of a great enlargement in its appropriations in order to take care of crying needs during the reconstruction period, Dr. Gray calls attention to the seriousness of the present financial situation of the Board.

The situation may be very briefly stated. With appropriations totaling \$2,900,000, the Board had received up to December 1, 1920, only \$415,275. To the same date, it had borrowed an additional amount of \$345,000 from the banks to pay for urgent demands coming from different states, and was near the limit of its borrowing ability. Dr. Gray warns the brotherhood that immediate and greatly enlarged receipts must be had, or the Board will be compelled to retrench in its work.

Never in their history were Southern Baptists doing so great a work in making America Christian as now. Never were they better served by their Home Mission Board, in saving, building and nurturing.

It would be calamitous in the extreme for Southern Baptists to fail in Home Missions now in that liberal support which the needs in this field abundantly challenge and plead for and which the 75-Million Fund justifies their Board in depending upon.

Dr. Gray closes his article with this optimistic note:

"I cannot believe that our people will fail. We have the resources, the forces, and the organization. We have the same appeal for help from God that we had during the drive, and what He inspired our people to do in the way of pledges He will enable them to do in the way of paying. Let us move forward unitedly, looking to the Captain of our salvation, and He will give us the victory."

The Home Mission Board earnestly begs all pastors and churches to remember it and its great work in their prayers and in their gifts just now. The Board is hopeful and optimistic, but its financial condition in this hour is little short of a calamity. Either it must be relieved, or this great agency must be seriously crippled in its functioning to save the South and the nation.

Baptist Home Mission Rooms, Atlanta, Ga.

WAS DIVINE HEALING ABRO-

GATED?

Before answering this question, let's make two distinctions. First, let's distinguish between healings that are *Complete and Immediate*, and healings that are not, but require some time to recover. Many of the later class are divine, but in this letter, we limit ourselves to those healings that are *Instantaneous and Complete*; all wrought by Christ and the Apostles were of this class. Second, let's distinguish between those diseases, or states of sickness, about which there can be no question. It is a well known fact that many think themselves sick, when the trouble is in the mind only. If the thoughts of such, an one can be corrected, he is healed. With these two distinctions clearly made, I do not hesitate to answer the above question in the affirmative, and for the following reasons:

I. Because Daniel, prophesying of the first coming of Christ, and other

things in connection with this coming, specified among other things that God would do, would be "To seal up the vision and prophecy". Dan. 9:24. That is, from the days of Christ and the Apostles, there have been no prophets, or seers. Every pretender is a fraud. Christ is the fulfillment of all prophecies, and the Apostles finished the written revelation of God, the Bible, and there is no need of further prophecying. Therefore it was becoming God "To seal up the vision and prophecies."

II. Because divine healings, and similar miracles, were to "confirm" the spoken and the written words of the inspired writers, Moses, the Prophets, Christ and the Apostles, while producing the Bible. Mk. 16:20. These miracles were God's "Witness" to the inspired Word, that it is true. Heb. 2:3, 4. "In this thou shalt know that I am the Lord," that speaketh. Ex. 7:17. When the people would not believe the bare statement of Christ, He said, "Believe Me for the very Work's sake", Jno. 14:11. Paul calls them, "The signs of an Apostle". 2 Cor. 12:12. That is, they are God's seal to the commission of the Apostles.

Therefore, since the Bible is completed, and in every page is stamped with God's seal, "God also bearing them witness both with signs and wonders and with divers miracles"; and since "Vision and prophecy" is sealed, and God no longer speaks to the race through inspired men, What need have we for miracles? The verse that abrogated "Vision and prophecy", also abrogated healings and similar miracles.

A Shame. Baptists are threatened with a shame from which they will not soon recover. In a community where I preach, a twelve year old girl, the child of a Holy Roller, was recently taken very ill. The Holy Roller preacher was called, and he anointed with oil, the child, and prayed for it, and others joined in the prayer. The poor child grew worse and worse. For several days she suffered agonies untold, when a simple remedy would have given her relief. But nothing was done except to anoint with oil and pray. The poor child died, and all the community said, it is a shame! A Shame! This is the shame with which some Baptists are threatened. May God save us from it.

Jas. 5:14, 15. I think that this is the word of God, and that it is binding on Christians of this age. But I think that "Anointing with oil" may be symbolic, that it may mean the application of any remedy suitable to the case, by the most skilled physician available. Isa. 1:6 indicates that "oil" was a common remedy for many ills in olden times. The good Samaritan applied "oil" to the half dead man he picked up. Lk. 10:34. These are not cases where "oil" was used as a mere form; but they are cases where "oil" was used as a real remedy. With these suggestions add Jas. 2:26. "Faith without works is dead". It is as consistent for a farmer to pray for a good crop, and then sit still and wait for it, as it is for one to pray to get well, and then do nothing to that end. In either case it is "faith with out works", and therefore dead.

Shall we pray for the sick then? Yes,

a thousand times yes. God has commanded it. "Is any sick among you let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up." Jas. 5:14, 15. I could give case after case where all attending physicians had given the patient out, and pronounced it hopeless, after which the patient was prayed for, and recovered. Many of these cases have every appearance of, and are real miracles; but they are not completely cured immediately; they do not instantaneously rise and walk, as in Apostolic days. But they get well. Often when medicine has failed, "The prayer of faith shall save the sick". Those who do not avail themselves of it, are great losers. Yes it is right to pray for the sick, and to call the elders of the church to pray for them. As pastor, I count it one of my greatest privileges, to pray for the sick. Some of my greatest inspiration has come from the results of these prayers. Some of the greatest inspiration that others have received from my ministry, has come from this line of work.

Conclusion. What about "Bro. Isaiah", Nell Collins, and others of this class? Have they not healed many? It may be in answer to their prayers, some have gotten well, just as they get well in answer to the prayers of any Christian. They have no monopoly on prayer. But I have yet to find a single case of one born blind, deaf, or lame, who has been instantaneously and completely healed by these healers. I have heard of many, but found none. At my own expense, I have investigated many cases. I have found those who threw away their crutches, their glasses etc., but later had to buy more. In not a single case investigated, has facts agreed with the reports. When the reports conflict with the teachings of the Bible, it is to be expected that the facts will not agree with the report.

J. B. POLK.
Clinton, Miss.

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1921

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Jackson, Miss.

"HEALING THE SICK AGAIN."

In this article I desire to reply to Bro. Jordan's criticism of what he had to say on the subject a few weeks ago.

Please let me say here first, that I desire all to read Dr. Jeffries article on the same subject a week later.

All who oppose my position on the subject, please answer his argument. Please allow me to say just here, I am not a Theologian but only a plain every day layman. Now let all who read this, get their Bible and follow me in this reply.

In the language of Bro. Jordan himself, I might also inquire "Does a man really believe God who will twist His word?" and also the words of an opponent as Bro. Jordan did in a vain effort to sustain a course that cannot be sustained by the truth?

In discussing James 5:14 and showing that it could have no application to Gentile Christians as it is plainly addressed to the twelve tribes of Israel (Jas. 1:1) and was never practiced or recommended among Gentiles. I proved it by the fact that Paul who was the Apostle to the Gentiles never practiced this mode of healing among them. Now comes Bro. Jordan and says I denied that Paul healed the sick among the Gentiles and draws his "deadly parallel" by quoting numerous passages to show that Paul did heal the sick. A thing which plainly I had never called in question, but on the other hand I freely conceded that the apostles and others had reformed such miracles by a special gift during the Apostolic period of Christianity. If the brother really wanted to "make things clear and not confuse them" as he claims, why did he not meet the issue in a straight forward way and show, if he can, that the recommendation of James had been practiced among Gentile churches.

This he cannot do and had to dodge the point at issue in order to make reply.

In not a single passage that he adduced did Paul do what James 5:14 requires but healed the sick outright purely as a miracle. Sometimes by prayers, sometimes by laying on of his hand, sometimes by a word of command and sometimes by sending a handkerchief, but never by calling the elders of the church and anointing with oil.

Bro. Jordan not able to present facts to meet this issue tries to overcome it by argumentation. He says God does not have one Gospel for the Jews and another for the Gentiles. That is the only great truth Bro. Jordan expressed in his article. But Jewish Christians had many customs which they practiced among themselves that was no part of the Gospel of Christ and should not be enjoined upon Gentile Christians. Namely, circumcision, Acts 16:1, 15:1. Keeping the law of Moses, Acts 15:5-6, 21:20. Also vains of purification, Acts 21:23-26. Anointing with oil and prayer was also a Jewish custom which was never enjoined upon Gentile Christians nor practiced among them until the 3rd century when a corrupt and vicious ministry sought to make merchandise out of it. God made a covenant with Israel that he would heal all the plagues and diseases which he had brought upon them as a result of their disobedience Ex. 15:26. Deut. 7:15. This will explain Ps. 103:3 that is so often quoted in defense of this foolish theory which Bro. Jordan is advocating. When David said "He healeth all our diseases" he had reference to this covenant promise to Israel. Long life, good health and prosperity were its principal provisions. It said nothing of the future life. The Christian covenant promises nothing for this life but everything for the life to come. Mat. 16:25-26. 1st. Cor. 15:19.

It is Bro. Jordan and Bro. Hutson who are "trying to patch up the old veil" and worshiping God according to the law covenant and mend this old tabernacle of flesh that must be dissolved. The new covenant makes no provision for the flesh. Christians are circumcised in heart, worship in Spirit and have no confidence in the flesh, Phil. 3:1-3. The Jews made the same mistake that Bro. Jordan makes of attributing all sickness and afflictions to personal sins. That this view of the question is wrong we have need only to refer the reader to the case of Job whose illness was caused by neither his own sins nor lack of reverence to God, Job, 1:1. You will see here from Job, 8:1-6 that Bro. Jordan holds to a wrong theory. That all sickness is caused by our individual sins is flatly contradicted by the opening statement of the book of Job. Also Jesus Christ contradicted this theory of Bro. Jordan in a most positive way, Jnd. 9:1-3. 11:4.

These two circumstances furnish some facts that are very fatal to Bro. Jordan's conclusion. They furnish a sort of "deadly parallel" that shows up the fallacies of Bro. Jordan's reasoning as well as deadliness of the deadly heresy that has swept him and others off their theological balance.

As Bro. Hutson says "I sympathize with them." For history furnishes a number of instances where this delusion of the devil has swept over large areas of the country and it has always left wreck and ruin in its wake. You can plainly see from the instances cited that sickness and afflictions are not always caused by sin as Bro. Jordan's theory compels him to say.

Here we have the emphatic statement from God and Christ that neither Job's afflictions, the blind man's blindness nor the sickness and death of Lazarus was in any way connected with sins or faults of their own. We see also that faith had nothing to do with their recovery as Bro. Jordan's theory requires.

The idea of Christ and faith in Him is not mentioned or thought of in the whole book of Job. The blind man was not even a believer at the time he was healed and Lazarus was dead and incapable of exercising faith. We see also from these facts that Christ did not come into the world to heal men's bodies but to save their souls as He Himself says, Luke 19:10. Christ performed miracles of healing as well as other miracles in the beginning of Christianity to confirm and establish the new era

which His coming ushered in Mat. 10:1-8. As this work has already been accomplished there is no need for further miracles. To single out healing from the other miracles and say that "Christ made an atonement for our sickness as well as our sins and that healing is an essential part of the Gospel" as Bro. Jordan stoutly affirms is carrying false doctrine to a ridiculous extreme. An extreme which is not justified by any of the facts in the case.

He did not heal every body. Even the great Apostle Paul went through life sorely afflicted though he prayed earnestly for healing. He did not raise everybody from the dead though he did raise some.

You just as well say that Christ came to multiply loaves and fishes, to turn water into wine, to stop storms and to open prisons because he did these things as to say He came to heal sickness because He healed some sick folks.

The Prophets had prophesied of His doing these things but that is no proof that He made an atonement for them, and made them apart of the Gospel. It would be, however, if Bro. Jordan's reasoning on Isa. 53:4 was correct.

But no divine healer will face the logic of his position at this point. Brethren Jordan, Hutson and all, say that the days of miracles are not past but refuse to produce any miracles, but healing, which is easily counterfeited not only by them but by Mrs. Eddy, John Alexander Dowie and other well known frauds and fanatics who have done the very thing they claim to do. Their miracles of healing are not sufficient proof in a case in allowing so much as this. They anoint with oil and pray or pray without it and if the patient gets well they claim to have healed them but if the patient dies as they sometimes do, they ascribe it to a lack of faith on the part of the patient. This can be no proof to a man who is not trying to deceive himself.

Thousands of people, some wicked, some even infidels, get well without anointing or prayer either. These folks have to have time to heal but Christ and the Apostles healed instantaneously. Here is large room for fraud.

They are asking us to do what Christ did not ask of us—to believe their word without proof.

Bro. Jordan says he knows the days of miracles are not past for faith is a miracle and we can still believe. Here again the brother would shy the point. If there be any miracle about faith it is performed by the Holy Spirit.

The question is not whether God yet performs miracles but it is whether he endows preachers with power to perform miracles. The issue resolves itself down to this, was there a special period at the beginning of Christianity which we have called the Apostolic period in that Christ gave His preachers special powers to speak with tongues, raise the dead, cast out demons and heal the sick as a testimony to the gospel and not any part of the gospel? and has that period ceased and these special gifts been withdrawn, as I have affirmed? Or did Jesus Christ

suffer on the cross for our bodily ills as well as our sins and made healing of the body an essential part of the Gospel and the duty of the preacher for all time to come as Bro. Jordan has affirmed? In my next article I am going to show that Bro. Jordan has grossly misinterpreted Isa. 53:4 and that this whole theory of divine healing as practiced by present day Zealots is a religious fraud that has been periodically perpetrated upon our zealous superstitious and credulous people since the third century and that it contradicts the truth of God's word at every point.

Let all who love our Lord Jesus Christ in sincerity and in truth join me at a throne of Grace in earnest prayer that our Heavenly Father will deliver His people from this festering sore.

E. A. RUSHING.

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**The Baptist Record
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Jackson, Miss.

Thursday, January 13, 1921.

THE BAPTIST RECORD

FIFTEEN

ABERDEEN.

May I say a few words from Aberdeen, to the brotherhood through your columns? I am looking back over the past year, and also turning my face toward the future, bright with the light of God's promises. We are just now passing through the deep shadow of the valley of death. Our darling baby boy, Norwood was taken from us on the morning of Dec. 17th. Our hearts are left all crushed and broken. But we look up through our falling tears and bless God, and press onward toward that happy day when we shall see Him as he is and our baby boy and all other loved ones that sleep in Him.

I came to be Pastor of this beloved people, bless them; the first of last April. Since that time 48 people have come into our fellowship. The writer has held nine meetings this year. Two of these in Florida. Three of them in Mississippi, all of which were wonderfully blessed of God. Three of these in Kentucky. And one in West Va. The greatest meeting of my life, in many respects, was the one just closed a few weeks ago, with the First Church of Ceredo, West Va. Bro. J. T. Pope is the beloved Pastor, and his people the most noble band of saints it has been my blessing to know and work with. 61 people came into the church during the meeting. And I understand others have come in since the meeting closed. Blessing be upon every phase of our great work.

Yours for Kingdom building,

J. M. WALKER,
Aberdeen, Miss.

At the noon Prayer meeting at Central Baptist Church, Memphis, recently a letter was read from Dr. George Whittinghill who has charge of the Southern Baptist Convention missions in Italy, in which he says:

"Many thanks for yours of Nov. 1st, and for the prayers that were made at your church for us; we appreciate them and feel how valuable they are to the work we are trying to do. The day before your letter was mailed, the 9th of November, we held what we considered an important meeting here to unite, if possible, the English and the American Baptist Missions. At the same time the English churches were praying especially for us of Italy and we cannot help feeling that their prayers and yours were answered in an especial manner, as our meeting was very harmonious and resulted in a union which has already been ratified by the English Baptist Society and only awaits the seal of our Board in Richmond to be an accomplished fact.

We thank you and hope you will keep on praying for us."

VICTORY BY FAITH.

In my opinion, we invite temptations into our lives. Satan is just like other human agents in a way. He doesn't come where he is not wanted. If we are strong in Christ and walk with Him and talk with Him daily, we soon convince Satan that he can't influence us and he suddenly gets out of the game and starts another trail immediately.

I couldn't tell the day when a temptation has been in my way. I don't think about such things. I

don't look for temptation and consequently I never see it. God has tested me thoroughly and tried me out. I have stood the test, and for the last few years, especially since I confessed Him, before the world and followed Him in Baptism. He has made it quite easy for me to walk in paths of righteousness for His name's sake. He has blinded my eyes to worldly attractions, and I can say frankly and sincerely, I love only good, pure and holy things of life—only good and noble people, Christian servants of God. I hate debauchery, crime, vileness and all other forms of evil—I thank Jesus for it all. I know His saving power in all of its richness. I know I have passed from Death unto Life, because I love the brethren. The spirit itself beareth witness with our spirit that we are children of God. I have experienced the peace that passeth understanding as the much loved Paul tells us about and I want others to experience this wonderful feeling to.

If I were a man I would give my life to the ministry for this great cause. But alas! I must be contented as I am. I can let my light shine even so.

Oft times a sweet song wins a soul for Christ. Yes, verily—often a beautiful poem, or a lovely thought expressed may move the human heart that the spirit is working on, to surrender all to Jesus. There is some work for each to do. No life can be so secure, so isolated that it does not have some influence on others. What is the influence of your life on others?

The earth is full of good people. The Spirit of God is much alive even today. Many doubt this. Frequently we hear the remark "The world is getting worse every day, further and further from Christianity." But not so. The earth is more nearly Christianized today than ever before in the history of man. Think of the vast undertaking of our Baptist people, the Seventy Five Million Campaign, all for Christ. Tremendous, is it not?

Yes, there are many John the Baptists among us yet, and too, we have Abraham, Isaacs, Jacobs, have Abrahams, Isaacs, Jacobs, patient Jobs. Then for helpmates, we have many Marys, Marthas, Ruths, Rebeccas and others just as worthy of mention. But you say, "there are many doubting Thomases still". Oh yet, and to my exceeding great sorrow, many betraying Judas'. There are self-righteous Pharisees and hypocrites of all kinds among us just as of old. But let us look above and beyond these agents and remember that sin shall abound until the end of this world, never forgetting however, that where sin abounds, God's grace abounds much more abundantly. And with our faces turned ever to the Master, we can live a good life, we can fight a good fight and when all is over we can enter into our reward, for Jesus shall triumphantly say "well done, thou good and faithful servant, enter now into the joys of thy Lord."

God's blessings on one and all,
Hopefully,
Mrs. L. M. HICKS.
Brookhaven, Miss.

LONGVIEW CHURCH ORDAINS.

On Sunday evening, December 26, Longview Baptist church ordained Brother R. D. Pearson to the full work of the gospel ministry. The pastor led in questioning the candidate; Rev. Jno. F. Carter, president of the Clarke Memorial College delivered the charge and presented the Bible. Rev. J. D. Ray, pastor of the First Baptist church, Starkville, Miss. preached the ordination sermon.

Brother Pearson bids fair to become a useful servant in the Lord's cause because of his fervent consecration, his loyal devotion to the work to which God has called him.

J. H. STREET, Pastor.

ORDINATION SERVICE.

Rev. O. H. Richardson, who is a member of the Baptist church in Amory, Miss., while at home for the Holidays from Newton, where he is in school in Clarke Memorial College, having been called to the pastorate of a church near Newton, was ordained to the full work of the Gospel ministry by a Presbytery composed of the Ordained Ministers of the Amory church on Wednesday night, Dec. 29, 1920.

Presbytery to wit: Elds. W. R. Farrow, J. A. Rogers, W. W. Weaver and Edison Allen. Rev. J. A. Rogers preached the sermon, after which pastor Farrow called the church to meet in conference. Pastor W. R. Farrow conducted the examination, the questions of which were promptly and correctly answered by Bro. Richardson, to the entire satisfaction of the Presbytery and church. After which the ordination prayer was led by Rev. W. W. Weaver.

A very impressive charge was delivered to the candidate by Rev. J. A. Rogers. The Bible was presented by Rev. Edison Allen with a very appropriate speech. After which the members of the church extended to Bro. Richardson their hands, as a token of their love and esteem and good wishes. Bro. Richardson led the church in the closing prayer.

As Bro. Richardson has only one fourth time taken any church near enough to Newton for him to reach them would do well to call him. Bro. Richardson is a true, consecrated, earnest young preacher, a man of good appearance of easy manners in the pulpit, a lovable companion and trustworthy in all things.

The Baptist church of Amory does not hesitate to recommend him to the love and confidence of the brotherhood.

W. R. FARROW, Pastor.

The Yazoo County Baptist Sunday School Association meets with the church at Anding on the 5th Sunday in January. Every Sunday school and church is urged to send a full delegation.

The following program has been announced:

Convention called to order 9:30 o'clock.

Song.

Devotional Exercises—Rev. J. M. Metts.

Solo.

I. "A weekly Sunday School an Essential Element in every Church in Yazoo County"—Rev.

Lee B. Spencer.

II. "Some of the Problems of a Rural Sunday School and their Solution"—T. H. Stanley. Song Quartette.

III. The Physical Equipment of the Sunday School.—Rev. J. M. Metts. Reading by Mildred McCalip.

IV. Proper life of a Sunday School Teacher—Miss Maude Darrington.

Roll call of schools and announcement of committees.

Dinner Hour—12:30 to 1:30 o'clock.

AFTERNOON SESSION.

Reassemble and called to order 1:45 o'clock.

Song.

Devotional Exercises—Rev. Leo B. Golden.

Solo.

V. Qualifications of a Sunday School Teacher.—R. L. Bedwell. Song Quartette.

VI. How to secure trained Teachers in the Sunday School—Mrs. J. Arthur White.

VI. The Rural Superintendent and some of the things he can do.—J. S. Allgood.

Quartette.

VIII. Round Table Discussions—Conducted by Rev. Lee B. Spencer.

Song.

Announcements.

Adjournment.

A. BENJ. KELLY, Pres.

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One Calotab on the tongue at bed time with a swallow of water—that's all. No salts, no nausea nor the slightest interference with your eating, pleasure or work. Next morning your cold has vanished, your liver is active, your system is purified, and you are feeling fine, with a hearty appetite for breakfast. Druggists sell Calotabs only in original sealed packages, price thirty-five cents. Your money will be cheerfully refunded if you do not find them delightful.—(Adv.)

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Our Bible Reading.

I have recently received two letters from members of our Bible Readers' Club that are real encouraging and helpful. The first was from Montrose and reads as follows:

"My grand-mother, Mrs. G. L. Neill, requests me to write you that she has joined the Club to read the Bible through. She began reading on the 30th of Oct. and to date she has read through Isaiah, 745 chapters. She is 65 years old and is a charter member of Montrose church which was formerly Liberty church."

Now this is fine and makes one feel that some good is coming of this work after all. But now comes one that fairly takes your breath. It is from Bro. A. A. Bruner, of Pittsboro, and reads as follows:

"I have finished reading the Bible through since I began the first day of November last. I got so much interested, and got so much more out of the reading, that I just could find no place to stop. I thank you for giving notice of this for what it has been worth to me and others whose attention I have called to it. I have 15 in my Sunday school who are reading."

The whole Bible in one month and twenty days is something of a record. I am thinking that I would like to know if anyone had at any time finished the reading of the Bi-

ble in less time. Speak up if you have.

Now, don't let any one get discouraged because they have not done so well. Remember that we started out to read it through by Nov. 1, 1921. We are reading more for the benefits to be derived from the reading than for the rapidity with which we read. So keep right on remembering that some 200 or more are reading the Word of God with one definite aim. May God bless every one.

Let me suggest one more thing: Suppose that all who do not know the books of the Bible from Genesis to Revelation so that they can recite them from memory in regular order learn them at once. Do this whether you are a member of the reading club or not.

To help young friends do this I am appending a little poem which if they will commit to memory they will have it "done."

The Bible in Rhyme.
The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand,

Samuel and numerous Kings appear,
Whose Chronicles we wondering hear;
Ezra and Nehemiah now
Esther, the beauteous mourner,
show;

Job speaks in sighs, David in Psalms,

The Proverbs teach to scatter aims,
Ecclesiastes then comes on
And the sweet song of Solomon.
Isaiah, Jeremiah then,
With Lamentations takes his pen.
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obadiah's
Next, Jonah, Micah, Nahum come,
And lofty Habakkuk finds room,
While Zephaniah, Haggai calls,
Rapt Zechariah builds his walls,
And Malachi with garments rent,
Concludes the ancient Testament.

This is the version of the Books of the New Testament:

Matthew and Mark, and Luke and John,

The Holy Gospels wrote,
Describing how the Savior died—
His life—and all he taught;
Acts prove how God the apostles owned

With signs in every place;

St. Paul, in Romans, teaches us

How man is saved by grace;

The Apostles, in Corinthians,

Instructs, exhorts, reproves;

Galatians shows that faith in Christ

Alone the Father loves.

Ephesians and Philippians tell

What Christians ought to be;

Colossians bids us live to God

And for eternity.

In Thessalonians we are taught

The Lord will come from Heaven;

In Timothy and Titus

A bishop's rule is given,

Philemon marks a Christian's love,
Which only Christians know;

Hebrews reveals the Gospel
Prefigured by the law;

James teaches without holiness
Faith is but vain and dead;

St. Peter points the narrow way
In which the saints are led;

John, in his three epistles,
On love delights to dwell;

St. Jude gives awful warning
Of judgment, wrath and hell;

The Revelation prophesies
Of that tremendous day

When Christ, and Christ alone, shall be

The trembling sinner's stay.

CONSTITUTION OF THE BAPTIST W. M. U. OF MISSISSIPPI

(Continued from page eight)

vote at any annual meeting provided that the proposed amendment has been published in two issues of the Baptist Record at least one month before the W. M. U. State Convention, and has also been submitted in writing to the Executive Board at its last semi-annual meeting. Such proposed amendment must be presented on the first day of the annual W. M. U. meeting, action on same being referred until a subsequent meeting.

Don't think because you have taken many remedies in vain that your case is incurable. Hood's Sarsaparilla has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility. Take Hood's.